

# MEDICINA MAGICA TAMEN PHYSICA.

Magical, but Natural Physick.

OR

## A Methodical Tractate of *Diastatical Physick.*

Containing the general Cures of  
all infirmities : And of the most radical,  
fixed, and malignant Diseases  
belonging, not only to the Body of Man,  
but to all other Animal and Domestick  
creatures whatsoever, and  
that by way of

### TRANSPLANTATION.

With a Description of a most excellent  
Cordial out of Gold,  
much to be esteemed.

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Published by Samuel Boulton, Salop,

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*Ars non habet inimicum nisi ignorantem.*

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the Angel in Cornhill, 1665

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on 10/1/1917



# To the Reader

I

Courteous Reader,

**I**T is an English Proverb, that Good Wine needs no bush; and the Latines say, Veritas non querit angulos: And it is my opinion, that Books that are true in their Theorick, and beneficial in their Practick, can want no buyers. The truth in this small Treatise I conceive undeniable, and the benefit inestimable. Truly I have locked it up fast for this ten years space in the most secret corners of my Closet, ever jealous lest any of the dearest of my acquaintance should have cast their eyes upon it, tending it as an unvaluable Jewel, that was too precious for the worlds acquaintance and publick Surveigh. The reason of my Publication now, I assure thee, is not for ostentation sake, nor the ambitious thought of vain-glory or self-end: But God having lately visited me with, though a short, yet violent fit of sicknesse, considering upon my recovery that this was the greatest talent that I estimated amongst the treasures of this life, and having written a great part of it in loose papers in quarto, and some of that in Characterical figures, only for occultnesse sake, and the residue I had transcribed into several  
pla-

aces of a small manuscript in octave  
with other matters (for the cause aforesaid  
interposed and inserted; so that I am confi-  
dent, had I then died, it had been either ut-  
terly lost, or by the confused and occult writ-  
ting never been digested into any methodi-  
cal order. This (I confesse) was the grea-  
test and most materiall cause that indu-  
ced me to this Publication. Ingeniously  
confesse it is not all from mine own Minerva  
I was beholding for some part thereof (which  
occasioned the whole) to a worthy Gentleman  
of Kent, one Mr. M. B. a dear friend of  
mine, who had some loose papers of an un-  
known Mr. but by us supposed to proceed  
from that late worthy and Reverend Chy-  
mist Dr. Everard. If a friendly and cour-  
teous acceptation hereof be perceived, it may  
in a short time occasion an addition of some  
more of the very depth of this Art to ensue  
this Treatise. In the interim I shall bid  
thee farewell with this advice, Lege fre-  
quenter, & relegere diligenter; and so those  
things that at first seem difficult and intri-  
cate, will become facile and manifest.


London pridie  
nonas Maij  
1656.

Vale  
S. BOULTON.



# MEDICINA MAGICA

## *Tamen Physica.*

efore I come to treat of the Practical part of this Art, it is very requisite something should be spoken concerning the Theoretical grounds thereof: and that for divers causes.

First, it will be an occasion to clear the Title of this Book, and manifestly declare, that as it is really *Magica*, so is it truly *physica*: though some obtreperous Ignorants, and other pragmatical Opinionists, through the little knowledge in the Principles of true Philosophy, and lesse judgement in the grounds of occult Physick have, and still (I question not) but will bend all the strength of their wilful misty knowledge against the

B

truth

truth hereof : inconsiderately crying out, *Away with it, it is Diabolical: Away with it, it is superstitious* : when as if these and the like *Ignoramus'es* will but with the eye of Modesty weigh the ensuing conclusions, they cannot in truth deny the original of this Art to be grounded of nothing but true (yet sublime) natural causes, and therefore all the effects and operations thereof to be tyed and depend upon no other but the same causes ; requiring not so much of implicate faith from any party, in any of the Cures, as *Hippocrates* himself requires in a Patient, concerning a meer *Galenist* or any other though but an Empirical Professor. And that is, that the Patient ought to have a good conceit, both of the Physician and the Medicine , the which will greatly further the Cure , as he saith.

This is now an absolute binding of an implicate faith, and the force of imagination will work wonders, as is well understood of all those that know how rightly to use and make application thereof ; but of this we shall have occasion to speak more hereafter.

Secondly, as the said Theorical Conclusions

clusions will vindicate and cleare the Title of this Book from suspicion of Diabolical Magick, so in the next place it will open a fair and large gap to many rare and singular Experiments, which the true Sons of Art will in time bring to light, having no small taste but very great encouragement from these fundamental Principles: Indeed they are Pearls, and therefore ought not to be cast to swine, for truly the world is scarce worthy of them, (for next the Divine truth which concernes our salvation) there is no truth more inestimable, nor no secrets more sublime in all the Treasury of Nature. A taste of three of these unvaluable Experiments you shall finde in the conclusion ensuing, in very short but significant words.

Thirdly, as the aforesaid Theoretical conclusions will not onely clear the Title of this Book, but also open a gap to many singular secrets; so in the last place it will be the main guide and light of the practical part, by profound consideration whereof the Practice will appear very easie and manifest. I deny not but divers Authors have heretofore written of the same subject, and under

the name of *Medicina Diastatica* : as *Paracelsus* something, but very occultly, and *Tenzelius* likewise, but very obscurely : So *Dr. Floyd*, and some other late Writers ; but all that I have seen have so wrapped up the quintessence of the Art in such *Enigma's* and clouds of obscurity, that little or nothing can be gained from them, rather discouraging thereof, and declaring there is such an Art in *natura rerum*, then teaching any thing. Only I confesse the Weapon-salve hath been the most secret in this Art divulged : and that hath been published by *Oswaldus Crollius* in his *Basilica Chymica*, under the Title of his *Vulneraria* : likewise the Sympathetick powder made from the body of *Vitriol*, and also the water hath been known to some few, the residue of this famous Art hath been closely concealed from the vulgar : and so I conceive it still fit to be, for *ne furor ultra crepidam*, and truly I confesse I have not so clearly drawn the curtains that all may apparently be discerned: But what I have wrote I writ to the Sons of Art, and ingeniously confesse it is the plainest and most methodicallest discourse of this Art, that hitherto  
is



is extant. But to returne *ad Propositum*,  
our first Conclusion shall be this *Exor-*  
*dium*.

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CONCLUSION I.

*That the Soule works without or be-*  
*yond his proper body so called.*

**N**O true Philosopher will dissent  
from this Tenet. The *Peripateticks*  
themselves, together with *Aristotle*, doe  
confesse that the soule executes some a-  
ctions without the body: neither hath  
there been wanting some Divines which  
have attributed a certain kind of ubiqui-  
ty to the soules affirming to be present  
where it worketh: Certainly that the  
imagination worketh without and be-  
yond his own being, I take it to be ma-  
nifest, and Experience will convince  
any one doubting thereof, for it works  
on the *Embryon*, otherwise how could  
fascinations be performed? and what  
is imagination but the handmaid of the  
soul,



† soule, by which it works without the body? But to come neerer to our purpose, I must tell you that the soul must necessarily be wheresoever the vital spirit is found, for this spirit is the *medium* or bond by which the soule is tyed to the body, or rather is the undivided companion thereof, and here it is never extended further then the soule it selfe, without which the spirit cannot sublist: then if a mans body work somthing without it self, surely it works as informed by the soul: And shall it not then work vitally, and produce vital actions? but how shall it produce them? without doubt in and by the vertue and power of the forme, which is the soule; but except I be deceived, there can nothing work in the power of another, and not be partaker of it; therefore the active beames that produce such effects without the body, must needs be partakers of the soule by which they work; and I think no man can be so senselesse to deny actions extrinsecal, or without the body, to man, the most noble compound, and yet grant them to plants and stones: for from whence proceeds their vertues but from their specifick formes? or how came

came their vertues to be discovered but by their signatures ? *Vide Oswaldum Crollium in lib. de signat. rerum* : but that operations depend upon formes, it hath alwayes seemed true to the most Learned. Some also are of opinion that the Seed doth beget the *Embrion* in the vertue of the Father, which it could not doe, were it not upholden and furnished with the presence of the fathers soule : But I hear some whisper this objection ; that this opinion can no way be consonant to truth, because that then if the Father should dye assoon as he had begotten a child, his soule, being freed from the bonds of the body, goeth to his appointed place ; how then can it work in the *Embrion* ? But to him that judiciously contemplates this matter, it will appear no great difficulty whether it be said that the soul is not utterly & absolutely free so long as any vital spirit remaines safe and unaltered, for there it sticks & abides as long, and until its subject be quite converted into another thing : And then because it wants organical instruments (as in an *Appoplexy* is very apparent) it cannot performe any sensible action ; or else whether it may be said rather that the

soule is necessarily present at those o-  
 perations by a certain presence, and yet  
 not hindered but that in another place  
 it may performe other works; for be-  
 ing that the soule doth by wonderful and  
 strange meanes produce divers things in  
 the body, and is after divers manners in  
 divers places; why shall it not when it is  
 free from the body doe the same things,  
 or the like? for it wants not its instru-  
 ments of its proper natural heat, which  
 is onely fit to produce an effect. Now  
 out of what hath been said the cause is  
 evident, why about the graves of them  
 that die a violent death, there appeare  
 often *Speetra's*, and many times Appari-  
 tions are visible: for the spirit and na-  
 tural moisture being not quite dissolved,  
 the soule flicks and gives sometimes the  
 exhalations impregnated with this spi-  
 rit, the forme of a man, and sometimes  
 in Church-yards the like are seen: And  
 from the same reason a corps slain blee-  
 deth at the touch or presence of the Mur-  
 therer, for the sage and vital spirits, or  
 both, must needs produce these effects.  
 Now if the soule doe and can (without  
 the body) act; (for the soule in its es-  
 sence includes act) and therefore cannot  
 but

Spectra  
 15

but act, it operates therefore according  
 yet to the organs informed, or according  
 place to the manner of information, seeing  
 be it communicates a forme to the subject :  
 and and peradventure it may be esteemed  
 s in more agreeable to naked and pure truth  
 s in to call the soule not the forme, but the  
 it is giver of forme. Hereupon it seems that  
 ngs, Plato placed in man a threefold distinct  
 ru- forme, yet depending upon the common  
 which soule : It is true, that to these inferiour  
 low formes the name of soule is sometimes  
 e is given, but how truly and properly, let  
 them them answer, who onely accustomed to  
 eare speculation, have learned to separate the  
 ari- vital actions from the soule, which only  
 na- proceed from it ; but omitting all these  
 ved, difficulties, we will be content to use the  
 the common names, which will serve our  
 spi- occasions sufficiently.

mes *Obj.* But here some may take an oc-  
 And cation to make this Objection, That if  
 plee- the soule be and work without the body,  
 mur- or besides it, by informing the natural  
 , or heat, and that proceeds without it, and is  
 ects. inherent in his beams, then those beams  
 hout must needs be living creatures consisting  
 s ef- of a soul & a body, and so consequently  
 not men; & this Objection may seem of some  
 but moment

ment to those who are but little perspicacious or be but *Infantula in natura rerum*, as I may so term them. But now I answer, *Children in natural things*

*Ans.* First, that it is as absurd, for ought that I have said, to call the *beames* creatures, and so by consequence men, as to call the feet and hands men. Secondly, Every bare information doth not make a man; for it is requisite that a reasonable soule doe informe an organical body, and that by meanes of three forme it be made fit for organical operations; for if the soule informe an compound onely vegetable, or some other inferiour thing by another way than us not known, it cannot therefore be called a man; for the soul informs according to the merit of the matter, as the *Platonists* hold: or more clearly it informs according to the portion of the vital spirits that is present; for ever the portion of this is not fit for operation. And hence it appeareth, that though the soule doe for some time inform a compound with a certain form (as we see in dead carcasses, the vegetative faculty doth after death for a time exercise his power which cannot be done without the soul) yet

respect that corps cannot be called a man ;  
 nor being deprived of sense and reason,  
 hath lost that dignity ; but it is most  
 certain, that the soul being present on-  
ly, for according to the vegetable power, may  
work elsewhere : for when it was tyed  
 to the body according to all the wayes  
 of vitallity, it did perform many other  
 operations : Why then when it is altoge-  
ther free from these bonds, or least tyed  
to any of them, should it not work things  
more proper to it selfe ? there is no reason  
 open to the contrary: It may therefore  
according to the will of the Creator en-  
joy pleasure, or be tormented with pain,  
 although it be as yet tyed to the dead  
 corps in the manner aforesaid , seeing  
 that in the vegetative faculty it shall suf-  
 fer nothing till it be again united to an  
 organical body : But after what manner  
 the soul doth suffer, when it is freed from  
 the organical body, we shall leave to Di-  
 visiones, for it is most proper to leave such  
 in the Theological discourses to them which it  
 most appertains to, desiring only leave to  
 dispute natural things naturally. But it is  
 now full time we proceed to our second  
 Conclusion, which we will state as fol-  
 loweth.



## CHAP. II. CONCLUS. II.

*From every body floweth corporeal beames, which the Soule makes its presence, and distributeth them Energie and power of working; and these beames are not only corporeal, but also of diverse parts.*

**T**He first part of this Conclusion will easily appear to them that consider the operations of natural things, and the impediment of those said operations for what reason can there be demonstrated, why bodies more solid then the nature of things doe require, work not so freely as bodies lesse compact? Is it not because the pores of those bodies being shut and more closely conjuncted, the corporeal beames cannot finde a duely egress. And now unlesse they were corporeal, no affection that is meerly corporeal



corporeal could hinder them : And nothing  
at the change of the forme could de-  
stroy the faculties of things ; but we see,  
that though the forme remain, the ope-  
rations are hindered. Moreover, un-  
less these beames were corporeal, their  
operations would proceed to any di-  
stance, and not be hindered by any bo-  
dies. If you answer, it is by an accident  
which things work at a distance; why  
then that accident must needs be in a  
subject, and must needs work by the ver-  
te of that subject in which it is: for I take  
to be certain, that no accident, barely  
considered in it selfe, can have activity;  
and therefore except such beams be gran-  
t'd, nothing can work at distance by  
it selfe meanes, therefore those accidents  
must be placed in corporeal beams, pos-  
siding all manner of vertues of that bo-  
dy from whence they proceed : But I  
could not any one should suppose I am  
maintainer of accidents, who could  
never as yet discern any thing in nature  
but substance; unlesse any man will  
be about to constitute the positions  
and manners of things something really  
distinct from the bodies ; but here I  
speak out of supposition, granting  
some-

something that peradventure for  
 would gladly ask at my hand. But be-  
 sides what hath been said for our beames  
 we may adde, that adventitious heat  
 doth promote and adjuvate the opera-  
 tion of things; and how could it do this  
 but by stirring up more plentiful beames  
 to issue forth? for example sake we may  
 perceive in *Amber*, how being heated  
 by rubbing, attracts the chaff to it more  
 forcibly, and many other the like things  
 that will not operate so strongly without  
 they be heated, which heat doth  
 more plenteously exhale those corporeal  
 beames, and addeth a dexterity to the  
 operations: Moreover, solidity and  
 closeness would not keep the power of  
 things unhurt, but that it hinders the  
 dissipation and spending of the beames.  
 Again, unless the beames were corporeal,  
 they would pierce and work through  
 the most compacted bodies, the  
 contrary whereof experience manifestly  
 testifies; though in truth some com-  
 pounded bodies send out so thin & sub-  
 tile beams, that may pierce through the  
 the pores of all bodies. But to what  
 end do we conceive Nature did ordain  
 pores in bodies, but that they might

Electricity

for doors by which these beams might  
But be in and out : Also the senses could  
be never perceive things sensible, but that  
as here proceeds beams from the bodies  
operating the senses, as appears in smel-  
do the, for odour perisheth with age, and  
be that for no other cause then that the  
beams perish which conveyeth the odour  
heat our nostrils ; so from all bodies there  
t mo ves subtil thin rayes, carrying with  
thing em the shapes of things, which is pos-  
y wit ble to be perceptible to the eyes in a  
t do dark place by the help of a transluce  
rpore nnex glasse : Againe, unlesse these  
to the beams were corporeal, let any man tell  
y an e how they could affect the senses ;  
ower at I have rather wondred, how being  
ers t ingled with so great a confusion in  
eame ssing though the glasse, they can seve-  
corp lly explicate themselves. But let us  
wo proceed yet to another strong argument,  
es, t and more agreeing to our purpose, to  
nifest rove what we principally intend, name-  
e cor ly, that such beams or rays do in a con-  
& su tinued motion issue out of the bodies of  
ugh t l wights; which we shall easily perform,  
o wh we consider the common natures of  
ordain l wights ; for every creature or wight,  
ight at it may live any space, must necessa-  
t rily

rily be nourished with food, neither can it live long without it, because the continual issuing out of the beames would otherwise too much alter the body from its natural disposition, and induce more vacuity and emptinesse then nature hath appointed for such a body: Now that which in food is dry, restoreth the solid parts of the body, that which is moist the humours; and why hath Nature need of this restauration? because every day, nay every moment, these corporeal beames doe plenteously issue out from the body, yea and from every part thereof; for if this were not so, then living creatures would grow to an enormous and monstrous greatnesse: And this is also the cause why creatures decay and fall to destruction, and are not so long lived as stones or trees, or some other of the more compacter and more solid sort of bodies; for the vital spirits, and natural heat being in creatures free and more at liberty, operate more powerfully, and produce more plenteous exhalations; whence it comes to passe that they are propagated to the greatest distance, the soule all the while connecting together, lest they should be utterly

ly

ly dissipated ; for otherwise they could by no means hold the specifick vertue of the body, neither could they work, except the soule informed them ; for in it lies the natural heat, as hereafter shall be shewed, which produceth a sufficient disposition to receive information from the soule. But here some may say, we have spoken all this while much, and many things concerning the soule, but have not declared what it is, or so much as given a bare definition thereof ; therefore for their satisfaction, and to illuminate the ensuing Discourse, we will in the next Chapter speak something thereof before we proceed any further.

C

CHAP

## CHAP. III. CONCLUS. III.

*First what the Soul of man is : Next what the soules of beasts and other living creatures are. Lastly of the powers and properties which the Soul of man hath common with the souls of beasts and plants, which is onely proper and peculiar to our Discourse, and this ensuing Art.*

**A**Nd first we will declare the opinions of *Galen, Plato, Aristotle*, with some other of the most Learned Philosophers of the Ancients; who speaking of Man, have often called him a Great Miracle; and so indeed truly contemplated, he will appear; especially in the particular contemplation of the Soul, which is truly Man; But to return to our purpose; *Galen*, a great adorer and profound searcher of Nature, durst not perem



peremptorily determine what the reasonable soule was; yet for that which is commonly called the vegetative or nourishing, and the sensitive or sensual soule, he boldly affirmd it to be no other thing then either the natural and vital spirits, or the temperament: But as for the reasonable soule, he leaveth it in doubt whether it be of a corporeal nature, or some other which is not corporeal, and which subsisteth by it selfe, being separated from the body; neither doth he conclude any thing otherwise, but that it is either a shining substance and an Æthereal body, that is to say, of a more pure and celestial nature then any of the Elements; or else that it is of a nature that is not corporeal, but yet hath this body by which he meaneth the animal spirit) to be as a chariot to carry it. Thus much for *Galenus* opinion.

Next for *Plato*, who thus defines it; rather indeed *Alcinous ex ipsius Platonis sententia*, Επει γὰρ ἕκαστα τῶν ὄντων ἴδιον ἔχει τὴν ψυχὴν τὰς ἀπάντων τῶν ὄντων χάρις εἰκότως, &c. *que omnia hoc sonant: cum cum singula anima discernamus, meriti omnium rerum principium hanc appellamus, ut quicquid unquam occurreret ex cognatione*



tione quadam recognoscentes rebus conso-  
nam illius essentiam adhiberemus, Ergo di-  
co esse quandam intelligibilem substantiam  
& indivisibilem, &c. Voluit igitur animam esse  
essentiam quandam quæ se moveret. Thus  
much for Plato.

*that is  
it acts*

Next, Aristotle he comes, and he calls  
the soul by a new Greek name *ἐντελέχεια*,  
id est, *actus*, which is as much as to say  
a perpetual motion, and saith that it  
proceedeth from a fifth nature and be-  
ginning, which he calleth Heaven; yet he  
delivereth not himself so plainly, that a  
man might judge his opinion, what he  
thinketh of the reasonable soul in man  
whether it be mortal or immortal; ne-  
verthelesse hee confesseth that there  
is a great difference betweene the  
power of the soule which we call  
more specially by the name of spiri-  
rit, and between the other twain, which  
he calleth the nutritive and sensitive  
powers: for he useth this word *potentia*  
ers, and affirmeth that these two first  
proceed onely from the body, and are pro-  
bred there; and that the vegetative soul  
and power is more in the seed and bud.  
then, then the sensitive. But as for the  
third, he saith plainly, that it only com-  
me be

cometh from without elsewhere, and that  
only this is divine. And thus for Ari-  
stotle. For the rest of the Ancient Philo-  
sophers, in brief, Pythagoras called the  
Soule Harmoniam. Hippocrates, Spiritum  
tenuem per corpus omne dispersum.  
Possidonius, Ideam. Asclepiades, Quin-  
que sensuum exercitium sibi consonum. He-  
raclitus Ponticus, Lucem. Heraclitus  
physicus, Scintillam stellaris essentiae. Ze-  
non, Concretum corpori spiritum. Demo-  
critus, Spiritum insertum atomis. Crito-  
niscus Peripateticus, constare eam ex  
quinta essentia dixit. Hypparchus, Ig-  
nem. Anaximenes, Aerem. Empedo-  
cles, ~~Scintillam~~ with whom agrees  
Pythagoras. Parmenides, Ex terra & igne  
constitutum quid. Xenophontes, Ex igne,  
spiritu, & spiritu mistam speciem. Philo-  
sophus accorded with Pythagoras, calling it  
πνεύματιν : of which see more in Philo-  
sophiae naturalis Epitom. ex universis Physi-  
cistis Aristot. decerptum, Simone Broſerio Au-  
daciore, Lib. 7. de anima. The same Broſ-  
erius in the beginning of the same said  
book. Book defines the soule thus: Ani-  
ma est principium quo vivimus, sentimus atq;  
convenimus. This definition doth appear  
to be taken from her proper passions of

a thin  
spirit dis-  
perses throug  
the body

five

It seems  
a mixture  
of fire, air,  
& spirit

The mind  
is the 1<sup>st</sup>  
principle  
of life  
that thinks

& moves

living, perceiving, and moving. But there is another definition more essential, taken from the substance of the thing, that is, as *Aristotle* also hath it;

*Animus est primus actus perfectioq; corporis potentia vitam habentis.* Where by the

word *actum*, intelligit *substantiam esse*

Also whereas he sayes, *Corporis potentia vitam habentis*, intelligit *omnia corporis*

*munia ita dependere à forma, ut nisi per eam*

*nihil facere possit.* Thus you see the opinions and definitions of the Wise and

Ancient Philosophers, who by the light of nature only, ascribed great faculties

and power to the soule, thinking highly thereof, though plainly they could

not conclude any certainty, nor truly search into the depth thereof, not

mentioning the immortality thereof

Let us therefore see whether we can produce a true and real definition thereof

according to our promise in the Title of this Conclusion: Then take it thus. The

soule of man is a spiritual, invisible, and immortal substance, endued with power

to understand and will; but the power thereof is not of and from it self; therefore it must needs proceed from another

cause, which is from power, wisdom

and understanding it selfe, and that is God. Yea, it *tota in toto corpore, & tota in singulis partibus* : And as the before cited *Broßerius* hath it ; *Estq; anima hominis eadem & vegetativa, ab officio vegetandi, & sensitiva ab officio sentiendi, & rationabilis ab officio rationandi.* And thus far for the soule of Man. Now let us proceed and clear the other part of this third Conclusion, and shew what the Soule of beasts and other living creatures is : And this point the Philosophers agree very well amongst themselves, and say that it is of the same matter that their bodies are compounded of. Whether it be derived and taken from the same, or whether it be the propriety of the matter ; and therefore they understand it to be the vital spirit only wherein that giveth life unto them, which is of a corporal matter and substance; or else they conceive it to be the temperature or temperament of the whole body generally, which is the propriety of the matter ; And so the soule in beasts shall be the life it self, of which the vital spirits, or the temperament, are the instruments thereof : which seemeth to accord with *Moses* saying, *Gen. 9. 4.* and *Lev.*

Lev. 17. 14. That the soule of the flesh is in the blood thereof (*id est*) the life. And although we see not with the eye how these vital spirits, or the temperament of all the parts of the body doe give unto it that life which it hath, yet we may judge, and have some knowledge thereof by things we see in Nature, which have some agreement and resemblance therewith : For we may well conceive how the flame of a Lamp is nourished by the oyl and wick : where we see two sorts of matter different one from another joyned both together. Besides, we may perceive how that by the means of this conjunction, & of the temperature and agreement that these two things have each with other, the flame being once kindled in them, is nourished & preserved by them. So likewise we may compare the vital spirit in the bodies of living creatures, as a thin flame engendred of the blood, by vertue of the heart, which distributeth it self throughout all the parts of the body, giving unto it vital heat, which quickeneth it, and endueth it with that vertue by which it hath motion & sense, and exerciseth all its actions, so that every member doth its office : Now ita

We see well in this comparison the mat-  
 ter that is in the Lamp, and the tempera-  
 ture and agreement that is between the  
 parts of it, and how the flame is fed and  
 maintained after it is lighted ; we may  
 yet understand also from whence this flame  
 is brought to the lamp, & how this mat-  
 ter is lighted, and that neither the mat-  
 ter, nor the agreement and temperature  
 feed this flame of themselves, but that  
 it is brought from elsewhere. In the  
 same manner we may conceive of that  
 which hath been spoken of the vital spi-  
 rit, and of the blood whereof it is bred,  
 the end of the vertue and power of the heart  
 in the generation of it. But here it may  
 be said, that there is a great difference  
 between the comparison of a Lamp and  
 this flame, and between that which we  
 have spoken of the generation of the vi-  
 tal spirit, because this flame, which we  
 call the vital spirit, springeth of the self  
 same matter by which it is nourished  
 and preserved, and is kindled there.  
 and therefore it is requisite that we  
 should further know what is the cause  
 of this, as also why the life and moti-  
 ons that are therein, are enflamed by this  
 vital spirit, and not by any other means  
 what-



whatsoever, whether it be the blood, or the flesh; And yet this spirit is as well of a corporal and bodily matter, as all the rest of which the body is compounded; so that it hath his original of the self-same Elements from whence that matter is derived, out of which it springeth. But of such Inquisitors I may likewise demand from whence the Heavens, the Sun, Moon, and Stars, have their motion, light, and properties? It is certain, they can yield me no other true cause, but that God hath created them of that nature, and that he hath so constituted them, and that he alwayes preserveth them by the divine vertue and power of his providence. And this shall suffice for the nature & matter of the sensitive & sensual soul, which we attribute to beasts. Now for the last part of this Conclusion, of the powers and properties that the soul of man hath common with the soule of beasts and plants, hath been, in short, but significant words declared above, where it was said out of *Brosserius*, *Eadem est anima hominis & vegetativa ab officio vegetandi, & sensitiva ab officio sentiendi, &c.* So that here it is plaine that it hath the vegetative



, on ve quality, which is common with  
 well plants *ab officio vegetandi*: and also its  
 s all sensitive power and quality *ab officio*  
 oun-*ntiendi*: And hereupon they that say  
 f the very living creature hath but one soul,  
 that say well; but there are divers powers  
 prin- hereof in certaine creatures, in some  
 may more, in some lesse; therefore we call  
 Hea- that of Plants by a more special name  
 their (Vegetative) because it hath no more  
 It is but this bare office and vertue of vege-  
 r trua- tion, from whence proceeds the name.  
 then And albeit the soule of beasts hath the  
 con- same vertue also, yet we call it not by  
 pre- the same name, but only sensitive, un-  
 e and der which we comprehend also the ve-  
 shal- getative soul that is in Plants, as a pow-  
 e sen- er and property thereof: So like-  
 iber- wise, although the soul of man hath  
 f thi- both these faculties together, yet we  
 opo- call it not either vegetative or  
 mo- sensitive, but onely reasonable, and  
 ts, that, as afore is said, *ab officio ratio-*  
 ord- *andi*; under which we also doe com-  
 d ou- prehend the vegetative soule in Plants,  
 omin- and the sensitive soul of Beasts, which  
 r se- is sufficient for clearing this Conclusi-  
 o th- on: And this vegetative and sensitive  
 eget- power and properties will peculiarly  
 tiv fit

fit and serve our occasions in the ensuing discourse, and the manifestation of the whole Art we treat of.

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CHAP. IV. CONCLUS. IV.

*Every compound consisting of matter and forme, hath in it its own proper natural heat, which is derived and propagated (not from the Elements, but) from Heaven and the influence thereof.*

**F**ROM this Conclusion, it is apparent that nothing can subsist without some manner of heat; for heat is the bond whereby the forme is tyed to the matter, which lying hid in a viscous Mercurial moisture brought with it from Heaven, giveth increase and seeds to every body: It is also the instrument which the forme doth use to produce actions, and it is the immediate cause of the aforesaid beams, spoken of in Conclusion

ion the second ; which beams it never  
forsaketh, but accompanieth in their  
motions perpetually. Now this said  
heat, if it decrease, the body tends to  
destruction, the beams being fewer and  
weaker ; and though the forme be not  
united to the matter, but by a certaine  
manner of heat, which is so required,  
is proper to all things, that it yet varies  
in every species of things, yet it hath in  
every species some latitude; so that you  
shall scarce finde amongst the individu-  
als that which is altogether one and the  
same thing, because the heat is some-  
times more, and sometimes lesse, which  
may be the cause of the variety of ope-  
rations, not onely of things of the same  
species, but even in the same individual  
it is often changed, till at last by corru-  
ption it ends in that which is altoge-  
ther another latitude ; for the matter  
being not sufficiently tenacious, holds  
not this heat fast enough, but lets it (be-  
ing volatil) wander abroad, which, ac-  
cording to the impressions of Heaven,  
applyes it selfe variously to the matter,  
whence depends the whole variety and  
change of sublunary things. But now  
it is time to come to the body of  
man,

Man, the proper subject of this Discourse, and ensuing Art.

And in the first place, it shall not be amisse to explain our selves, what we here mean by heat; to which end, let us consider the concordance and mutual relation which the heart of man hath with the Heavens: For as the *Primum mobile*, or first motion of the whole world beginneth by the Heavens, of which all the other motions that are in nature doe depend; so the heart is that member in the body of man which first receiveth life and motion, and which is the well-spring and fountain thereof whereupon it is said to be *Primum vivens & ultimum moriens*, and is continually in motion, without any intermission or ceasing: And therefore some Author are of opinion, that the *Pericardium* which is called the little closet of the heart, is of such a capacity, that it is severed from the same on every side as much as is requisite, that its motion might not any wise be impeded. And some think that there is some water within this vessel, or some moisture like a dew to the intent it should water the heart that it should not consume or dry it self.

first life  
at least  
Death

Dis by its perpetual moving. Now the  
 heart is the root and fountain of natu-  
 ral heat, dispersing abroad by the Ar-  
 teries over the whole body, and admi-  
 nistred the life to every part thereof:  
 for although the instrumenes of respi-  
 ration serve the voice, yet they were  
 principally created for the hearts sake,  
 that the natural heat which is in it might  
 be refreshed, increased and fed by them;  
 and for this cause the Divine Providence  
 hath made the lungs to be as it were the  
 shop of respiration, to the end that the  
 fire without be sent even to the heart,  
 for the reasons aforesaid; for the aire  
 that is to be brought to the heart, is first  
 prepared in the lungs, to the end it  
 might moderate the heat of the heart  
 and spirits, and that it should not enter  
 in either too hot, or too cold, or in too  
 great abundance, whereby it might be  
 amplified, or quite choaked up.

*Aristotle*, and his followers, make  
 heat the cause of the hearts pulsifick  
 motion; others will have the soul, and  
 others the vegetative faculty; but I  
 incline to *Aristotles* opinion; for the soul  
 works by its faculties, and these by heat;  
 so that heat is the immediate cause of  
 this

done by lungs

this motion, and the soules instrument yet not such an instrument as worketh nothing, but by the force of the principal Agent; for the heat worketh by its own natural force, though it be directed and regulated by the soule; the heat then of the heart rarifying the blood into vapours, which require more room dilates the heart; but by dispelling some of these vapours into the Arteries, and receiving also some cold air by the lungs, the heart is contracted and this is called *Systole*, the other *Diastole*. And as heat is the efficient cause to also it is the end of this motion; and therefore doth heat move the heart, than it by this motion might impart heat to the body: But I understand not heat here for a bare quality, but that which is called *calidum innatum*; the heart being, as appeares, the fountain of heat whose action is the first, and the most common of all the actions in the body for without the action of heat there can be no nutrition, motion, sensation, nor understanding, as it works by the fan-  
tasie.

And because in this Treatise we have and often shall have occasion to speak of  
the



men the vital spirit, we will now declare what  
orker we mean in this Art thereby : And whe-  
rinder after the manner of the *Galenists*  
by ind Physicians, we mean that which the  
dired schools call by that name, or some o-  
e heener thing of another nature: Truly,  
od in we suppose not the common and recei-  
oomed opinion of spirits, animal, vital, and  
ellinatural, to be disconsonant to truth ;  
Arter being not so material for our pur-  
l ains, we meddle not with them ; and  
acted herefore here we speak of another man-  
er *Dier* of spirit. Here some may object,  
caused and ask, what new spirit then is this  
; and brought into Physick, or by what Au-  
thority was it introduced ? Surely for  
eat answer, I am not so supercillious, as to  
he affirm it done by my Authority, I am  
which different, let it not be brought in at  
hearl, I onely desire that I may be spared  
he use of that name, whereby to ex-  
more esse natural heat and radical moisture  
body both together ; and my reason is, be-  
e cause they are never actually separated :  
s, nor so I call them spirits, because of all  
fanorpal things, they come neereft the  
ature of a spirit, both in original and  
have power : And I call it also vital, because  
ak of mediation of it, life flowes, and is  
the

D

pro-

propagated into the body; and therefore I thought it convenient to declare that wheresoever in this Treatise I finde the name of vital spirit, understand it there as it is before nominall. Now this aforesaid spirit flourisheth in the aforementioned beames; and this spirit also floweth from the body, this cannot be denied by any wise man; for if it flowed not from the body, the body would last for ever; and consequently the things that have most power to fix this spirit, have most power to prolong the life of man; for it is volatile, and every moment some part of it goeth forth; and certainly it is most likely, that it goeth forth with the parts of the body resolved into beames; for to what end should it let the beams going out, and insinuate it into bodies indisposed? there can be no reason given, nay it seemes utterly impossible: And that the beames have a disposition to hold it; for that it goeth out with them, it is plain, because Balsams, as is aforesaid, retain the disposition of the body from whence they go out; and by this reason I take it, that dogs, and other creatures of prey, in the

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and con  
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d it lea  
ate it f  
re can  
es utter  
mes ha  
t it go  
cause  
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e they  
e it, t  
ey, in th  
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unting, when they have lost the scent  
the footing on the ground, peradven-  
re by other creatures, in treading in,  
crossing the same footsteps, doe then  
old up their noses in the air, searching  
ter these beames, to recover the lost  
ent, these beames flowing and reflow-  
g to and from the wight, as Atomes in  
e Sun; nay, if this spirit were not  
ere, the beams could not do as they do,  
or work in the power of the soule; for  
it this spirit is an instrument: And  
ther therefore the body of men shall  
ork at no distance at all, or to that di-  
nce, whatsoever it be, this spirit must  
eds reach and proceed, and by vertue  
a more potent soul, in the very begin-  
ng and *principium* of life, the body of  
an (as of all wights) is ordained to  
tural actions, as other natural bodies  
e, by the seminary vertues which are  
the forms. This spirit then accompa-  
s the beames, disperfeth their actions  
ich are propagated; and when they  
ow faint, as rivers from their heads,  
y are supplied by and from the bo-  
s. And this shall be sufficient for to  
minate this Fourth Conclusion.

## CHAP. V. CONCLUS. V.

*That the Excrements of the bodies living creatures retain a portion the vital spirit; and therefore cannot deny them life, and the life is of the same species that the life of the creature is of, and propagated from the same soule.*

**T**HIS Conclusion will manifestly appear, if we consider that these excrements, having lurked long in the body, they imbibe this spirit, and so conjoyn it to themselves, intercepting beames issuing from the noblest part of the body, yea, having gotten at the least some digestion, they are made liker bodies in which they were concocted and therefore doe greedily attract beames with the spirits, and the spirits do more willingly insinuate themselves

to them, then into any body not par-  
ker of the same . And this may be  
nvinced by common experience ; for  
ou may easily perccive , that the too  
uch flowing of any excrement, brings  
V. and begets grievous Symptomes, weak-  
esse, and in the end death it selfe, and  
at not so much by expelling the nou-  
lies hment, as by exhausting the spirits;  
ion otherwise in them that have the Drop-  
re s, how could the too much flowing of  
l th water out at the Orifice of the part in-  
t t fected cause death, but that the water  
rop ing impregnated with these spirits,  
ries more of them with it then the  
dy can bear in so short time? and so  
all inward abscesses, when great store  
ly a purulent matter hath filled the breast,  
ese d by the negligence or ignorance of the  
he t ayurgeon the matter flow all at once,  
o c is, for the same reason, followed with  
ng ath, or dangerous debilities and sym-  
part omes ; for unlesse the body be every  
he l here (according to the proportion re-  
ker sifite) stored with these spirits, it can-  
coc t long sublift : And this spirit , as  
act ng as the body consists in his due sym-  
spi etry, is nourished from heaven by the  
nse diation of the ayre , and by the vi-  
tal

tal spirit of the aliment; therefore all things that proceed from the bodies of men men or beasts, after what manner soever, whether naturally, or by force of diseases are impregnated with the same vital spirit that the body hath and therefore because they are liker the bodies whence they came, then those things that never were in the body, they quickly imprint the qualities drawn from the body, upon another like body, which ought to occasion great care, that neither excrements, matter, corruption, or any of those things which came from infected persons, be left unburied, for the great mischief that may come by them either naturally, or by Art, if they should happen to come into the hands of skilful, but indisposed persons: And hereupon a wise man will be cautious of conversing and comming too neer sick and infected persons; the rather, if he feel himselfe disposed to the like disease; for a body so disposed, doth more vehemently attract to himselfe those beams, and is sooner changed; and also so bodies between whom there is a similitude in complexion, and an affinity in nature, doe sooner sympathize one with



e all with another, as Brothers, Sisters, and  
s o Cousins, doe sooner take diseases one  
nan from another, because of their radical  
r b likenesse inherent in their bodies, by  
wid which likenesse the infected beames are  
ath drawn, and the body more speedily  
r th changed: And though the burning of  
ho dead carcases, after the ancient accu-  
the tomed manner, be not now in use, or  
from permitted; yet great care ought to be  
hic had and taken, that all dead carcases  
ithe be speedily and very deep buried, and  
an that, if conveniently, in moist places,  
inf and farre remote from the feeding of  
r th cattell; for, from shallow and superfi-  
her cial graves, ariseth often unspeakable  
the mischiefs: And, I suppose, this hath  
and been one of the greatest naturallst cau-  
An es why the Plague hath so furiously ra-  
us o ged in *London*, and many great Cities in  
fic times past: For I fear, they to whom  
f b the care and charge of burial was com-  
di mitted, were then, as they are still, too  
po negligent and carelesse. Truly the fune-  
ho al fires of the Ancients (in this regard)  
d a was much to be commended; but ano-  
im her custome having now prevailed, it  
nit were but little to our purpose any fur-  
on her to make mention thereof: onely I  
wi con-

Plague

conceive it fit to advertise Magistrates of populous places to be very careful in a matter of so great concernment. It is also more observable, that Witches, and those that deale with diabolical Arts, cannot prejudice any thing at all, without the parts of dead bodies, and the excrements of him whom they desire to mischief: Of which, read *Wyerus de prestigiis Demonum*, and *Cardamus de subtilitate*. And as the Magistrate ought to take good care of burials; so every man, especially if he have enemies, would advise to have a great care of his excrement. But to returne to our Conclusion, which affirmeth these excrements to live also: which at first sight appears a little harsh, yet to him that well contemplates the matter, it is so far from being unreasonable, that it is impossible it should be otherwise: Nay what if it be said that the haire and nailes doe live a certain life propagated from the soule? It may be answered that is, because they are as certain parts of the body; but if I say, when they are separated from the body, they live with the same soule they did before, this would be thought more strange: Well

this

ates is I will onely say of the life of the  
 al in excrements, that unlesse they lived with  
 the same life that the wights doe in a  
 hes, certain manner, certainly they would  
 ical want the vital spirit, of which, we have  
 all spoken of before. Moreover, who can  
 and deny that the nailes and haire have life,  
 de that hath observed in them the augmen-  
 veruative or assimilative faculty? at least  
 us do who can deny it unto them, so long as  
 ight they remain fastened unto the body,  
 very though they want sense, as the bones,  
 s, and some other parts of the organical  
 f his body doth? Now if they live while  
 Con they are joyned to the body, though  
 excremente be wanting; they shall live like-  
 ight wise, being separated from the body,  
 that as long as they are hairs and nails, keep-  
 is long the same forme they had before,  
 it is not until they be converted into ano-  
 Nayner species: witnesse the accidents, or  
 and substantial moods, which abiding still  
 ated the same, depend upon the same foun-  
 eredaine from whence they flowed; and no  
 part man can deny, but that the very forme  
 their figure flowed from the soule, draw-  
 liveth thence its life, which is propagated  
 thence by the presence of the soule, by  
 Well mediation of the vital spirit: And a  
 this man

man also may thus argue for any excrement. All excrements in the body, by means of some manner of digestion, have changed the form they had before the digestion, and put on another; as may be known by their operations and faculties, which are altogether changed as for example: The excrements of a dog heal the diseases appertaining to the palat and throat, which flesh and bones his natural food and nourishment, in their own substance before their conversion, by what manner of way soever you prepare them, cannot doe; nay though they have been stinking and corrupt; which comes neereſt to the nature and condition of excrements: And further, this curative faculty from whence & by which they effect this healing, they obtained no where else but from the soule of the dog; and therefore being introduced and brought in by that, it wholly depends of the soul, and consequently cannot be void of vitality & livelineſſe, which seems obscure and unperceptible to such as are ignorant of the Centers of things; which will be more expedient to a Philosopher to search after, then to suffer himſelfe

transported with the spirit of contradiction, which is nothing profitable to any ingenious Art. And thus we will pass our fifth Conclusion.

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## CHAP. VI. CONCLUS. VI.

*Between the body and the spirits there is a certain concatenation of spirits or beams, though they be never so far at distance: The like is also between the blood and other parts of the body, though separated from the body at any distance.*

IF we confirm and demonstrate this Conclusion, the greatest difficulty in this Art is cleared: For herein lies the very quintessence of all our Secrets; the which being established, there is laid foundation whereupon all the precepts of this Art are built: And indeed, what already hath been propounded, abide sure and unshaken, the ensuing diffi-

difficulty will not much trouble us.

But here it may be enquired of us what concatenation here we intend?

For answer, when we affirme a concatenation of spirits or beames between the body and the excrements thereof, we understand thereby a perpetual flux of beames, proceeding after a peculiar manner from the body, and terminated as in a body, after a sort of kind and like unto it; as also very procally flowing from the excrements to the body: That there are such reciprocal Emanations, is easily shewed; for the flux of beames being granted, and the impregnation of excrements by the vital spirit, for the reasons before mentioned, it must necessarily follow that both the beames, that is, both of the body and the excrements, are as not differing in nature and quality; so terminated upon one another, by the aforesaid meanes rather than by any other: yea, if the forme both of the body and excrement depend upon the same soule, as afore proved, it will not be absurd to call the excrements (until they have utterly lost the forme they have got in the body) either a part of that body, or  
some-



something subordinate to the body; and therefore the vital spirit being affected in the excrements, is also affected in the body, which cannot be performed without such a concatenation. But here this general note is to be observed, namely, that the excrements of any part are peculiarly allyed, and tyed to that part whose excrements they are; and that the beames that flow interchangeably from these, doe by a peculiar love embrace those that flow from the excrements of the part whose it is & *via versa*; for out of that part it hath drawn more plenteous spirits, and therefore hath greater affinity with it, which may be proved by experience: for if thou put exulcerating materials prepared artificially into the ordure of the prode, it will be affected with extreme paine: it is not therefore to be doubted, but that the excrements are by reciprocal beams concatenated with the body, especially with those parts out of which they first proceeded: And upon this concatenation depends all magnetical Physick, which being well considered, there will be no great obscurity in the practical part; it further concluded, that the far-

farthest distance doth not break the concatenation, which is so true, as it is that the vertue of the soule extends in selfe most largely, so that it is scarce contained in the place; for this concatenation depending upon the soul, must needs be extended according to the vertue of the soul, besides the other reason of this extension, where it was said, that there do most plentiful spirits flow from bodies, because of the great plenty of vital spirits which appeare, in regard they need so great store of aliment, to the end, that what was spent in propagating beames, may, by the conduct of the dispensing spirit, be renewed in the body, the fountain of them. There is therefore no small store of these beames, because being thin, subtle, and easily dissipated, they need such store of food to the continual reparation of them. They extend themselves likewise very far, and work diversly (without perceiving or knowing of it) and diversly are we affected in the hurting of them, being full ignorant of the cause of our diseases: And therefore in all sicknesses, the same spirit is to be rectified, comforted, and multiplied; and so may

may all diseases be easily cured, which  
we propound especially for Physicians  
to note and consider. And now there  
is no man will deny, but that what we  
have said of the excrements, doth also  
agree to the parts separated from the bo-  
dy, as also to the blood; for there is  
the same reason in all, unless peradven-  
ture in the blood it appeares more evi-  
dent, because it is called in holy Scri-  
pture the seat of the soule or life, as ha-  
ving greatest store of vital spirits, and  
being hurt most easily by the much flux of  
it. Amongst all other things that con-  
firm this concatenation, that famous  
sympathetical unguent, commonly cal-  
led the *Weapon-salve*, and also the Sym-  
pathetical water, doth by manifest ex-  
perience clearly prove it; in despite of  
the vain and obstreperous Divines, that  
proclame it diabolical and superstiti-  
ous, whom both many others, and espe-  
cially the learned *Helmuntius* hath put  
to everlasting silence. Nor did the wran-  
gling *Libanius*, though he proudly rail-  
ed after his manner, write any better a-  
gainst this, then he did of and for the  
*philosophical Stone*; how ignorantly and  
audaciously he carried himselfe in both,  
to

X  
to the infinite prejudice of the Hermetical Commonwealth, none know well as they, that have learned the true knowledge of things from the things themselves; but of this enough.

Now of the parts of the body separated, he that doubteth may read in the same *Helmuntius* a strange story; I will give you his words. A certain man of *Bruxels* (saith he) being at *Bologna*, did in a fray lose his nose; and going to *Tayliacora*, a Chyrurgeon living there, to consult how to have a new nose; and fearing the cutting a piece out of his own arm, he hired a Porter for a good summe of money to have one cut out of his arm; which being done, and the cure performed, the man of *Bruxels* returned home: About twelve moneths after, he felt his nose suddenly grow cold, and within a few dayes after it rotted, and fell quite off: And he, with many others, wondring at the strange chance, enquiring of the cause, it was found, that just at the same instant that the nose grew cold, the Porter at *Bologna* died; the truth whereof as *Helmunt* writes, many at *Bruxels* will testify. Thus far he. The like story ha

have heard from a Doctor of Physick,  
a friend of mine, who protested deeply  
he was an eye-witnesse thereof. Is not  
all our Doctrine here then confirmed  
clear as the light? was not that infi-  
nitous nose as animated at first, so still  
informed with the soule of the Porter?  
neither had it any thing from that man  
whose nose it was now made, but nou-  
rishment; the power of assimilation  
which it had from its own proper form,  
it took not from the soule of him, but  
from the soule of the Porter, of whom  
it was yet truly a part, and who dying,  
the nose became immediately a dead  
nose, and began to tend to corruption.  
But who doth not see here most evident-  
ly our concatenation? Our Assertion  
therefore is concluded true by un-  
doubted experience; from whence, as  
from a plenteous Spring, divers faire  
Rivulets doe flow. Hence arose that  
glorious miracle of Nature, whereby  
man may in an instant open his mind  
to his friend, though they be ten thou-  
sand miles distant, by meanes of a lit-  
tle blood, spirit, and flesh, a secret, no  
wayes to be divulged to the multitude:  
hence arose that lamp of life, which at

any distance shewes by its light the disposition of the body ; and its voluntary going out, the death of the body, whence it was taken : Hence also proceeded that salt of blood, by its colour shewing the same thing that the lamp did by its light : And hence also arose all natural philtres by meanes whereof the affections are moved . and after a certain manner tyed, meerly and truly natural . But of this enough.

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## CHAP. VII. CONCLUS. VII.

*This vitality, or liveliness, lasts until the Excrements, Blood, or separated parts be changed into another thing of a divers species.*

**A**LL things which have their origin anal from the Elements, after they are come to their perfection, do straight way goe back again to the principle from whence they took their beginning



for it is established by the Providence  
that what is begun by motion, shall  
never be partaker of state or rest: Yet  
doth not the thing immediately cease  
to be in that species wherein it is, until  
another forme be introduced into the  
matter, which also brings with it new  
moods, and new operations. I speak  
not here of subordinate forms, which  
are known to be common to any speci-  
es; the change whereof is not alwayes  
required in natural changes or corrupti-  
ons: Of the absence, or presence of  
formes, we can no way judge, but by  
the moods and faculties of the subject;  
we say therefore, that vitality doth so  
long last in the excrements, blood, and  
separated parts, as they are not chan-  
ged into other things of a divers spe-  
cies; which being clear of it selfe, and  
by that which is abovesaid, needs no  
proof: yet this is to be noted, First,  
that things have more vertue and energy  
in their state, then in their declination;  
and the nearer they are to their absolute  
change, the lesse they work. Secondly,  
that every change of the substance doth  
not change the formes in things, where  
only the superfluties are taken away,

E 2                      leaving

leaving the essences (that I may so say) which lurk in a sufficient matter, well disposed and digested, and are full of the vital spirits of things; there the form is not only changed, but also more free then it was, and worketh more powerfully.

Moreover, we see that some corruption is necessary to the furtherance of some operations; though this kind of corruption, if we will give it the true name, is rather to be called fermentation, for that by it the spirits are stirred up, and made more able to shew their powers: But [*est modus in rebus sunt certi denique fines, Quos ultra citraque nequit consistere virtus.*] There is a mean in things, and certain bounds, beyond which truth cannot consist; therefore we must proceed very warily, while we labour to stir up the spirits; for while we digest them, and labour to make them more spiritual, we may utterly put the spirit to flight, which I have seen often happen in this Art, and in Alchymy. And then men, when they have erred through their own ignorance, they blame and calumniate the Art, making the saying true, *Ars non habet inimicum nisi ignorantem.*

*He is not opposed to the art* CHAP.  
*unless he is ignorant*

CHAP. VIII. CONCLUS. VIII.

*One part of the body being affected,  
or ill-disposed by hurting the Spi-  
rits, all the other parts doe suffer  
with it.*

**I** Conceive this is a common and re-  
ceived opinion, by all Physicians al-  
lowed and confessed to be true; and  
therefore needs little proof: so that we  
shall onely say thus much of it, That  
the cause of this compassion flowes nei-  
ther from the body, nor from the par-  
ticular form of the part, nor from the  
likenesse (unlesse likenesse be so far forth  
considered which flowes from the same  
or the like proportion of the spirit) but  
from the vital spirit, which goeth  
through the whole body, and is resi-  
dent in every part thereof: For a dis-  
ease terminatively is not of the body,  
but of the spirit; for there is no disease

of the body, howsoever it comes, which happens not by the weaknes of this spirit; neither can any distemper of the body last long where this spirit (by which all evils of the body are amended) flourisheth & is strong. This spirit is that nature whereof Physicians ought to be helpers, and upon which ground the Universal Medicine is built: And unhappy are those Physicians, and unhappily speed, who either neglecting or wronging this spirit, destroy all things by their violence, while they think to cure diseases, and which by opening a veine exhaust this spirit, and by purging the body from hurtful humours by rank poysons (which kill this spirit) thrust with those humours the soule many times out of the body. And there are they, that by their villany and ignorance, have dimmed the glory of Physick, which being given over to vain, contentious and unprofitable disputes, have erred from the simplicity of nature; which though they be honoured of the giddy-headed multitude, because of their rich cloathing, and popular applause; yet by the sons of Art (which by great labour, with prying into the Centers of things, have

*Doctors always did this*

have found that nothing is to be attempted against natures will) they are esteemed no better then as the excrements of Physick. and so to be cast into the vault of perpetual infamy; but *stultorum plena sunt omnia*. But we turning to our purpose, say, that not only the other parts suffer with the parts diseased; but that if any disease, of what part soever, doe last long, the whole body will be at length affected; else how could death follow upon a particular disease? The vital spirit is but one continue through the whole body, and propagated through every part of it, that if it be hurt in one part thereof, it is hurt in the whole, as it followes.

*These are  
all full  
of Foolish-  
ness*

*or all  
Fools*

CHAP

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 CHAP. IX. CONCLUS. IX.

*If the vital spirit be fortified in any one part, it is fortified by that very action in the whole body.*

**T**HAT which in the foregoing Chapter we said of diseases, we say here of Cures; for there is the like reason of both; and this Conclusion put for no other purpose, then to shew *cateris paribus*, that there is no odds whether thou apply the medicine to the part affected, or to another, provided by thy medicaments thy intent be to fortify the vital spirit: For if this spirit be fortified in any one part, the whole is fortified; because being of a fiery and heavenly nature, that strengthening is quickly found in the whole latitude thereof; for it is impossible that so subtle, active, spiritual, clear, and æthereal a thing, should suffer any thing in any part

*The others  
are equal*



part, which it shall not very speedily suffer in the whole : The experiment whereof we see in outward poysons, which infecting the neereſt ſpirits, ſtraitwayes, unleſſe the ſpirit be fortified, infecteth the whole ſpirit in the body; for it is impoſſible, that by the ſting of a Scorpion in the foot, the ſubſtance of the venome ſhould (as ſome dream) come to the heart; but becauſe one part of the ſpirit being powerfully infected, the infection of the whole muſt needs ſpeedily follow : So by the inflammation of any part, immediately followes a Feaver, though the part inflamed be never ſo far from the heart. And as of Diſeaſes, ſo we may conclude of Remedies : But that remedies applyed to the part affected, doe more good, and more ſpeedily help, it is long of frequent egreſſion of ſpirits in that part, the cauſe whereof look for in the following Concluſion. It is very neceſſary therefore that thou chooſe a part fit for thy purpoſe; for except thou do ſo, thou wilt be deceived & aſhamed; for thou ſhalt not work everywhere alike : And therefore conſider well the following Concluſion.

## CHAP. X. CONCLUS. X.

*Where the Spirit is more bare or naked, there it is soonest affected.*

**T**HIS Conclusion being most necessary for Practice, is of it selfe manifested, and followeth upon the Premisses for doubtless: the more intimately any Agent is joyned with the Patient, the operation is more speedy and better; for what can hinder action, but undue approximation? which impediment we here must study to avoid, seeking the vital spirit in his nakednesse, that it may be the sooner affected by a due and convenient application, and may the more speedily be freed from things hurtful and extraneous, and so quickly change and rectifie the whole body into distemper: For, if where it is most naked, it be then freed from extraneous things, because it is not so fettered and clogged

logged with evils, then certainly there  
 of one know the right subject) and use  
 the right instruments, may it be made so-  
 er to free the whole body from distem-  
 pers: For, being fortified in one place,  
 will straitway be fortified through-  
 out: For, as a disease is never truly,  
 but when the whole spirit is affected  
 with a sickly disposition (for till then it  
 but some spark in *fieri*, in the making  
 or breeding) which disposition, at the  
 beginning, affected but one part, and  
 that affection not hindered, corrupted  
 the whole; so must we also Philoso-  
 phize concerning the recovery of health.  
 But here are two things requisite; First,  
 that thou cease not the application, un-  
 till the disease be fully cured: For, if  
 thou leave off before that time, the  
 part that is yet infected (if the infection  
 is strong) will again infect and cor-  
 rupt the parts thou hadst made whole,  
 and so leave thee to begin the same la-  
 bour. Secondly, that one part answer  
 another; for he that will happily cure  
 diseases, must begin at the root: And  
 the root of the disease be in the head,  
 then cure the vital spirit proper to the  
 head; if in the stomach, to the sto-  
 mach,

to the stomach, &c. For although the vital spirit considered in it self, have no heterogeneal parts, but be everywhere, and whole, like the light, like it self; yet as it is in the body, it is varied according to the parts of the body by certain adjuncts which are very considerable: And therefore the rays or beames proceeding from the head, do in that disposition contain the spirit, as the head doth, as by the things already said may be gathered: The naked spirit therefore, affected with the dispositions of the head (if the root of this disease be in the head) is to be taken and remedies applyed to that. But before we proceed to other things, it will not be amisse to confirm the truth of this Conclusion by experience. There is no man doubts but that in the blood the spirit is most naked; therefore the Physicians know that the naked spirit in blood is sooner infected with poyson then the spirit of any other part; for venome being put into a vein, doth sooner dissolve and loosen the whole frame of the body, then twice so much taken in meat and drink inwardly; yea, although it be taken fasting, and without

any *vehiculum*, which confirms the truth of our Conclusion. I shall speak little more hereof, lest evil should ensue by those who are wickedly and maliciously inclined; only give thee this caution, that God is the revenger of all secret and wilfull beneficiators.

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## CHAP. XI. CONCLUS. XI.

*In the Excrements, Blood, &c. the Spirit is not so deeply drowned, as in the body; and therefore in them it is sooner affected.*

UPON this Conclusion the whole Art is grounded; and this being false, all fails; therefore remember well what hath been said: For he that well understands this Conclusion, will finde no difficulty in the whole Art; therefore it had need to be confirmed with some reasons; whereof the first is this: The spirit is not so deeply drowned in

the excrements, blood, and separated parts, as it is in the body, because in them it ranges abroad, as more at liberty, in that it doth not so much intend organical operations; for these organical operations doe violently snatch the spirit inward, that being congregated, it may work more powerfully in *secessu*. But all organical operation being far from the excrements, blood, &c. there is no need that the spirit should drown it selfe so far, and so inwardly: Moreover the beames comming from the body in excrements, blood out of the veines and parts separated, stick about the superficies, surface, and outside, and are not allured and drawn internally, because that, as tending to destruction, the spirits addresse themselves, and make some stay in the superficies, where also the beams joyn themselves to their fellow-beams, and there rest, until at last the excrements, blood, &c. becoming clean another thing, are apt, either to receive those beams and the spirit that accompanies them, or to retain them when they have received them. Again, the spirits are more naked in these, especially in the blood, because  
when



when it was in the body, it had the spirits more naked, and scarce tyed to the body, as appeares evidently in blood. But some may ask how this reason agrees to parts cut off? for what privilege have they above other parts of the same kind? I answer: It is to be considered that now the door is opened, by which a more free egress is granted to the spirits, which now having broken their fetters, begin to wander abroad more at liberty: Again, some may object, that if this were true, then by applying things to a wound, we may cure internal diseases? To satisfie this, we must consider three things: First, that in every wound there is not only *solutio continui*, but also in the part wounded is an exotick and strange quality introduced, by meanes whereof the vital spirit is hurt. Secondly, those things that are applyed to the wound, have no power to change the vital spirit, labouring of another evil disposition; yea, the Physicians expectation is satisfied, if one thing doe performe one desired operation, and therefore they are content with the cure of the wound. Thirdly, if a thing good for another disease

disease, whereof the Patient peradventure is sick, should be applyed to the wound, it might perhaps hurt this more then it would help that; now reason perswades that we should first succour that which more urgeth. From these things the answer to the objection is manifest; for the spirit then labouring of a double distemper, Art commands first to cure that which most urgeth therefore we principally attend the wound, lest Sideration should follow or somewhat else bringing assured destruction; and for the same reason we apply not unto it things good for the other disease; yet I will adde this, that it is manifest by experience, that many men by wounds have been freed from great diseases, and so that they never relapsed; namely, when the part affected being wounded, the things proper for the disease could also performe the cure of the wound: As if the head labouring of a Chronical disease, should be wounded, and the wound could be cured by *Betony* and *Sage*, there is no doubt but the spirit now naked, being cherished and refreshed with these remedies, would perfectly heal both the head and

*Linking*

and the whole body. Here also is to be noted, that they who dig the body with Cauteries, and keep the wound open a long time for the purulent matter to run, are ill advised that they do not apply unto the wound remedies proper for that disease for which they made the issues; for this being done, the Patients would without doubt in short time feele great ease, if the wound were made upon the part principally affected; especially if all the other things were accordingly done diastically, and the matter that issues out were also used as Art commandeth. By this meanes it is certain, and found by experience, that the Gout in the hands, and feet, and other parts, may most happily and easily be cured. But returning again to the excrements & blood, &c. we say that this art useth these rather, and with better success then the whole body that is hurt; because the vital spirit being free and naked, easily receiveth and taketh impressions, especially from things agreeing with it. Therefore the Inventors of this Art mingled such things, though taken from other bodies with their medicines, as in the common weapon-salve is to

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F

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be

be seen, where they mingle with the ointment the flesh, blood, and fat of men, for no other cause then that being imbrued with these medicines and qualities of medicaments, they may the more easily help the hurt spirits: [This flesh, blood, and fat, is comprehended in the word Mummy] for by their likenesse

According they doe easily draw the spirit; and be-  
to Crollins.

ing drawn, doe change it according to the quality acquired: But it is not alwayes necessary that the Medicine be mingled with those things that are taken from the body; for we see that the sympathetical water alone, and simple without any mixtion, will cure all wounds by the meanes of the blood of the wounds. But especial care must be taken, that you make choice of those things which do cure, not by qualities, but by their whole substances (as they use to speak) that is, by the signatures of their Celestial influences, or else ordained to such effects by the seminary reasons of the soule; otherwise you may easily misse the mark; for that multitude dispensed from their influence, because it passeth the like spirit, doth much advance the effects; and without

Cure by Urine

without this, hardly any good is to be expected.

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CHAP. XII. CONCLUS. XII.

*The mixture of the spirits causeth love and compassion ; from that compassion love takes its original.*

**T**His Conclusion little or nothing avails to the curing of diseases, being rather directed to induce diseases, and procure love: It is also the foundation of all implantations; for where commixtion and compassion is, if that which is sound, draw unto it self that which hurteth another, without question that from which the hurtful thing was drawn, will be helped and freed from the losse and prejudice of that thing that so attracteth and draweth it. And this Conclusion needs no long proof, neither will I make many

words about it, because of the dangers that may probably arise from hence; for from this fountain floweth the transplantation of diseases from one man to another, and from the dead to the living: It may also doe harm, it giving cause to too much exorbitant lust, and the means to fulfill it. Now if this Conclusion were fully and publickly known, (which God forbid) fathers could not be safe from their daughters, nor any man from any woman, nor woman from any man, nor brothers from sisters, nor sisters from brothers; for the world would be turned upside downe with philtres; and therefore I will say no more in this place; for to them that are curious and diligent searchers of nature, that which hath been, and shall be said hereafter, is enough. But before we come to handle the precepts of this Art, let us for an Epilogue to these Conclusions, and for the better understanding of what follows, advance one more Proposition, and that is this: The vital spirit is more powerfully drawn out of the whole body by those things that have the signature of the whole body, or have a sulphur like the sulphur of man's

body



body : But from a part for a particular operation, those things doe more vehemently draw : And when it is drawne, sooner communicates the spirit to another, which hath the evident signature of the part. This I say, to the end that by thine own industry thou mayst finde Magnets for every particular operation, by meanes of this general rule. This therefore I think good to tell thee; of all things proceeding from the body, the blood and the sweat are most stuffed with vital spirits : Of the seed, I will say nothing, because without great incivility it cannot be had : But of one thing take especial heed, that as soon as they proceed from their bodies, they be committed to their proper Magnet; for as the common Loadstone is fortified, and, at it were, fed with iron, so are these Magnets, which apprehend and keep the vital spirits, until they commit the care of them to another thing; for if you will strive to keep them without their proper and due Magnet, two inconveniences will follow : First, they cannot endure any considerable time in their estate, because every moment they lose somewhat of the spirit. Second-

ly, without a Magnet they do not work so mightily, because for the most part the Magnets doe much conduce to trans-plantation and communication, as we know by perfect experience; for in philtres thou wilt doe little or no good without a Magnet, except perhaps some-what may be done by meanes of fermentation of the blood and seed, and then either is to other in stead of a Magnet. But in other things, though happily thou mayst finde a vertue; yet thou wilt never finde so powerful operations, as in thy work thou use Magnets: Choose them then convenient, and apply them the right way, and thou shalt performe wonders: But of this *sat sapienti*. And now of more sublime things, having put an end to our Conclusions.

*Enough to the wise*

CHAP

## CHAP. XIII.

*Of the things necessary for a Physician before he undertake this part of Magnetick Cures.*

**T**Here are many things necessary for him that intends to undertake upon him the practice of this Art, and to do good by it. First, he must know diseases; for how else can he cure them? It is true, the ignorance of the disease is not here so dangerous as in common Physick, because we here use external Medicines, and alwayes comforting; and there internal, and for the most part not void of poysonous qualities; but though it be not dangerous to the Patient, yet it may be a shame to the Physician. He then that is well seen in the knowledge of diseases, let him next seek the part first and principally affected; for if this be unknown, he shall never doe any thing

thing to the purpose. He must also have absolute knowledge of Simples, and know as well the internal as external signature of things, whereby th simples are signed, as well to the parts of the body, as to the diseases; for we use none but signed things to this Art: But signature being double, to wit, External and Internal, we will use those Simples that are externally signed, as being best known to us, except Experience, which is alwayes to be obeyed, be to the contrary. He that knoweth the nature of Simples, cannot be ignorant of the time fit for the sowing and gathering of them: But this Science cannot be thought sufficient without Astrology; our Physician must therefore be skilled in the Planetary diseases and Plants, that so he may oppose those with these; yet so, that to diseases (whether strong or remisse) he be sure to oppose a Plant of a superior degree: In a word, he must well understand the secretest natures of men and simples. I deny not, but one day this Art may be manifested, and very easie; but as yet it is in its cradle, and lies lurking in the secret desks of some men; and therefore he that will attempt

attempt it, must of necessity, from the  
aforesaid Conclusion draw some parti-  
culars; yet I would advise all men by  
the way, that in the *interim* they would  
minister inwardly such things as are  
comforting, proper for the disease, that  
so the cure may be safelier, sooner, and  
more pleasantly done; yea, if perad-  
venture sometime in some diseases there  
must more violent things be given  
(which we must ever avoid as much as  
we can) yet this comfort we have from  
this Art, that by it nature is strengthen-  
ed and kept from being overthrown by  
violent things; which consider how  
much it imports. Moreover, I would  
perswade, that until safer purgations be  
found in this Art, thou wouldst be con-  
tent to use these following, or the like,  
as the disease requireth; for these doe  
not much travail the vital spirits, and  
work without nauseousnesse and gri-  
pings: Hitherto I have kept them se-  
cret.

CHAP.

## CHAP. XIV.

*Of Purgers and Purgings.*

**I**N as much as the vital spirit being fortified, can by its own power free the body from noxious humours, it may be doubted whether in cures done by this Art, Purgation be to be premised: But for the further and speedier dispatch, we will admit to begin with Purgation; for the oppressed spirit is relieved, and is made fitter, being helped by our Medicine, to doe the other things; and when it is free, it is more easily changed and reduced into its former estate; for there are some of the Philosophers, which before they give a Dosis of the great Elixar, first think that the cure may be more easie to free the body by purgation; how much rather then in this Art? Now whether it be best to doe it by the common and ordi-

nary



nary wayes, or by *Diastatick*, it may be doubted: Well, first it is to be considered, that there are very few Simples violently purging, that doe not hurt the vital spirit by their great proportion of venenosity. Secondly; there is not yet found any medicine purging magnetically (except some ointments commonly known) which utterly wants all venemous qualities; and therefore I would have them quite forborne, because they may be cause of more mischief, then if they were given inwardly: But unguents or oyls may be commodiously used, if the disease lurk in the stomach, intestines, meseraicks. I will give an example of one that doth gently loose the belly: Take *Aloes hepatick*, lb 1. *Myrrhe* ʒ 5. pour halfe a pound of the gall of a Bull upon them, and draw off the oyle in a retort, which thou maist use *per se*, or in forme of an unguent, anointing the stomach, and all about the navel therewith; and afterwards, covering it with a sponge, wet in the oyle, or oyntment, and thou shalt have a benigne and harmlesse purgation, that works without all nauseousnesse or gripings. There is much speech of an herb

herb in the West-part of *Ireland*, called by the Natives *Mackenbuy*; and from men of credit I have heard it reported that if any man carry this herb about him, it purgeth him strongly enough without any gripings: But that it doth not this by way of corroborating the spirit, it appears in that, if one carry it too long about him, it breeds a dangerous flux. There are that ascribe the same power to *Petum*, or *Tobacco*, if it be tied to the flank: So the milky juyce of *Tythamale*, mixt with salt, and put into the new excrements of the belly, doth violently loosen, but not without pain; yet these things must be warily used; neither is it safe to apply any medicine that purgeth vehemently, to the vital spirit nakedly, either by excrement, blood, or any other means.

We will therefore prescribe some things to be taken inwardly, which are benigne, and agreeable to nature, till better may be found out. The first shall be the Specificall Purger of *Paracelsus*, which is good almost for every disease, whether the operation be according to *Crollius*, *Hartmannus*, or *Tenzelius*: Also you may use *Mercurius vita*; if for a vomit,

nit, precipitate the powder by common water; if by sieg onely, then precipitate it by oyle of *Tartar*, and after precipitation, wash it well: If afterwards it be sprinkled with oyle of common salt, and so left in digestion three or four daies, and then once or twice washed, it purgeth gently and universally, which is an high secret in the Dropsie: Moreover, if common ☿ *vite* be well ground with common decrepitated salt, and again washed, and this work be thrice repeated, it leaves much of his violence: Also our *Specificum purgans* of our own invention, is of no small moment; for it drawes the humours sweetly out of the whole body, and opens obstructions. *Angelus Sala* his *Chrystallum lunæ*, freeth the body benignly from all waterish humors, & wonderfully helpeth the Dropsie: Our ☿ *caelestis* of all Minerals most benignly purgeth the belly, it is fit for every one; it opens obstructions, and freeth the head from humours, it strengthens the stomack; neither are there any symptomes to be feared, as there is in all other ☿ als. The preparation is thus: Take of common ☿ precipitated white, dulcified with often washing,

washing, and dried as much as you will, of oyle of vitriol as much as will make a paste of it, and put them in a glasse, and set it in the Sun for 14. daies; then take it out, and dry it, and sprinkle it with oyle of *Tartar*, as before; then take it and dry it again, doing as before the third time; then wash it to a pleasant tartnesse, dry it and keep it for thy use: The *dosis* is from 6. graines to 15. according to the age, disease, and habitude of the body. It purgeth onely by sicke; neither is there fear of salivation, though necessity force thee to use it often.

The glasse of *Antimony*, purging only by stooles, is a most noble remedy in all melancholy diseases and affects of the head; neither is it far from a speciall Purger, and therefore may be safely used in every disease that requireth evacuation: It is made of the powder of *vitrum Antimonii*, made by it selfe, by irroration of the oile of *Vitriol*, even almost as our *♀ Cælestis* was made in this manner.

*R Vitrum Antimonium* ʒ i. of oyle of *Vitriol* as much, mingle them well in a glasse-morter, and dry them by the fire,

fire; this doe seven times, each time drying them well; at last, the powder being dry, have in a readinesse a spirit of wine made thus: R *Mastick* ʒ i. very good spirit of wine lb i. digest them together four dayes; then decant the spirit of wine, and macerate the prepared powder of *Antimony* in it for three days; then put altogether in an earthen pot; make it hot, and kindle the spirit of wine, ever stirring it with a *spatula*, till the flame cease, and dry well the powder that remains. The dose is from four graines to six. But now I will shew thee the best preparation of *Stybiū* that ever was; it is an universal medicine, curing all diseases; and if any thing can stand in stead of *Aurum potable*, this may, though it be somewhat weaker: I have written it in dark words, lest the unworthy should meet with it: It is made of *Hungarian Stybiū* by the multiplied fire of nature, calcined into most white powder. Take heed of the fume, which will be much; but if by this calcination thou dost not finde the weight increased, thou hast erred; therefore put it into the fire again, until it increase in weight; then is the

calcination done. Take of this powder  
 ℥ 1. of the spirit of the highest vegetable  
 ℥ 1. mix them, and digest them twenty  
 dayes, or a moneth; then decant the  
 liquor: The dose is from ℥ii to ℥iii,  
 and so to ℥s: A profound secret in all  
 diseases. If thou hast a mind to make  
 use of the powder remaining, then cal-  
 cine it as before; the calcination is soon  
 done, and the powder will be encreased  
 in power and weight; so hast thou a  
 perpetual *mineral* of health. I have said  
 much to thee, if thou understand me;  
 neither dare I speak more clearly; use  
 it to the benefit of the poor: If thou  
 understand the sense rather than the  
 words, I have shewn thee the way to  
 greater matters. Further thou mayst  
 use our mineral *Panchymagogen* in all  
 Obstructions, Dropfies, and the like af-  
 fections: It is made of ☿ *vite*, vitrum  
*Antimonii* prepared as before, ana ℥ii:  
 ☿ *caelestis* ℥iii: Let them be well ming-  
 led, and then with the spirit of common  
 salt saturate with gold, let there be  
 made a paste, which dry, and sprinkle  
 again with the spirit of salt; doe thus  
 thrice: at last infuse this powder in  
 the spirit of wine, digesting it three or  
 four



four dayes ; then heat it so that the spirit may take fire, and stir it with a *spatula* till the flame cease ; then dry the matter and poure on it spirit of wine, and doe as before three times ; then dry the pouders, and keep it : The dose is from six graines to ten, as seems good. In some diseases this may be mixed with the *resina Scammonii*, so will it neatly purge all the humours of the body : These are taken out of the family of Minerals, then which there can be no better given ; out of the vegetative family many things may be taken : The chiefest I use, follow. I cannot too much commend the *Resina Scammonii*, whether it be taken by it selfe, or with *Tartar vitriolated*, or *Chrystalline* in a convenient dose, or whether you adde unto it *Antimony* purging downwards ; but then you must use lesse *Chrystal* of *Tartar* ; as for example : In an intermitting Tertian Feaver, the body being indifferently disposed to Purgation, give the *resina Scammonii* 12. graines ; of the glasse of *Antimony* purging downwards 2 or 3 graines ; of *Chrystal* of *Tartar* 6 grains, thou shalt certainly cure all Feavers : But this medicine must be gi-

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ven before the Paroxysm, that Nature and the Physick may work together: If need be, let it be repeated: besides, thou mayst varie the dose according to thine own judgment: This doth likewise cure continual burning-feavers, if it be given the first and second day while the Patient is yet strong; thou mayst, if thou wilt, afterwards use some Diaphoretical, especially of those that procure sweat, not by colliquation, but conformation, as the aforelaid preparation of *Antimony*. Out of what hath been said, thou mayst learn to make a *Panchymogon*, if thou know how to vary the *acsis* of the ingredient according to the variety of the humours: Thou mayst also use the extract of black *Heliebre* for all melancholick diseases made by white wine, especially in the suppression of the *Mensirua's*, and all diseases arising from thence: And thou mayst adde to these the *rosen* of *Scammony*; so shalt thou both hasten the operation, and take away the nauseousness which often proceeds from the *Heliebre*: That which is by *Rulandu* called the golden spirit of life, is good for many diseases: It is made with a strong spirit

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of wine, drawn from the Trochisques of *Albendale*, or the tincture: The dose of the tincted liquor is from  $\mathfrak{z}$ sem 1. to  $\mathfrak{z}$ 1: Thou mayst also in all diseases of the Liver or Meteraicks use with good success our extract of *Rubarb*: It is made with the water of *Cichory*, whereunto is added the oyle rectified from his salt, together with the salt thereof, all digested till they be united: It is given in water distilled from the extract, or in *Cichory*-water, from the quantity of  $\mathfrak{D}$ 2 to  $\mathfrak{z}$ 1: Steep some *Rubarb* in *Cinnamon*-water, which presse forth, and still in a glasse limbeck *in balneo*, till the flegm be drawn off; the substance remaining like honey, keep close stopped, good for Cramp, Gout, or Melancholy, *Park.* 159.

Also our spirit of health helpeth many diseases, especially in diseases of the Spleen, Hypochondriack passion, and all melancholy diseases, windinesse, as well of the stomach as intestines, and in the diseases of the Mother, which I have used with great successe; it is thus made: Take of the strongest spirit of wine lb 1. *Senna Elect.*  $\mathfrak{z}$ 2. Black *Hellebore* prepared according to *Hartman*  $\mathfrak{z}$ 6. *Oleum anisi* & *faniculi ana* a few drops.

Bruise the *Senna* and the *Hellebore*, & macerate them in the spirit of wine, putting often upon them the said oyles for 14. daies space; then take them out and presse them, and put as much of the new species as thou didst at first; digest them and presse them againe and againe; put new as at first, doing all things as before: After the last expression keep the spirit for thy use: The dose is from  $\mathfrak{z}\mathfrak{ss}$  to  $\mathfrak{z}\mathfrak{i}$ . I have likewise used *Caryostium* chymically prepared very happily: The chymical oyl of *Aniseed* taken in broth or in wine three or four drops at a time, at the most, healeth the same diseases: The Extract may also be used made thus; infuse the seeds bruised 24 houres in the spirit of wine; let it stand as long in *balneo*, then presse it forth, and distill it in a glasse, the residue keep for use against the Epilepsie, Spasm, yea Madnesse: *Park. cap. de Aniso.* The chymical oyle of *Rosemary* is commended for many griefes, but one drop or two at once: Also an oyle made by insolation thus; take the flowers, and put them in a strong glasse well stopped, and digest them in hot horsesdung 14. dayes; which then take out, and unstop it, and lay a fine cloth

cloth over the mouth, which put in another strong glasse, and an oyle will distil, which is a most soveraign balmie for benumbed joynts, consumption, tick, the whites, pestilence, jaundice, dim eyes, obstructions, wind, hypochondriack passion, indigestion, &c. *Park.*  
 77. Lavender also is commended for many griefs: Make therefore according to the former directions, either an extract or oyle: It is good for Apoplexy, Epileptic, Sopor, Convulsions, Palsies, Syncopes, and strengthens the stomach, opens the liver and spleen, provoketh the menstrua's, good against the Collick; but the oyle must be sparingly used, because of its fierce piercing spirits.

For Vomits, I use the common ones, necessity forcing; but I prefer that *aqua benedicta Rulandi*, described by *Hartman* in his *Chymica Praxe*: It is made of *Antimony* and *Vitriol ana*, and twice or thrice as much of *Sal Niter* into *Crocus metallorum*, which being exquisitely sweetned, is given by infusion  $\text{℞i}$ , or somewhat more, as the sickness requires in  $\text{℥3}$  of whitewine. The *Vomitorium Conradinum Crollii* is not to be despised. The coagulated *Asari* described by *Hart-*

*man* in the diseases of the stomach and meseraicks, when there is need of vomiting, is very good : The cold Purgers or *Angelus Sala*, in continual and burning Feavers, is an excellent remedy : & *vite* both vomiting and purging in rebellious diseases, is excellent all whilest the party is strong : Also the extract of white *Heilebore* given in a convenient dose, cures all paines in the head that arise from the stomach or the lower parts. And so much for Purging.

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## CHAP. XV.

*Of Phlebotomy.*

**F**irst understand, that whatsoever Medicine may be used in other Physick, may also be used here. And as for *Phlebotomy*, first to them that contemplate the depths of Nature, and behold the inmost causes of things, it may seem too  
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frequent *Phlebotomy* came into use amongst Physicians: Especially if the opinion of them be true, that say blood doth not putrifie, which is true both in reason and experience: For blood corrupted, ceaseth to be blood, and degenerateth into unnatural humors, which are to be purged, not by letting of blood, but by sweat or purgation, as the matter requirith. But perhaps they will say they doe it to coole the body; yet it is scarcely agreeable to reason, that blood should be a cause of a feaverish or preternatural heat; unlesse peradventure the spirits that have their seat in the blood, be stirred up by fermentation, which is seldome done; neither lasteth it, except choler be joyned therewith; which being purged away, the motion and heat are presently quieted and allayed: or it may be, because sometimes too much blood grieveth the body, and so begeth Feavers: But to that I answer, that such are not to be cured by *Phlebotomy*, because a Physician must ever follow nature, and never stray from her lawes: And Nature hath shewed another way, that doth not trouble the body like *Phlebotomy*, and that is, to want nourishment.

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rishment ; for whiles the body is not nourished, the blood is consumed, it it be not repaired by Aliment ; therefore take away Aliment for the time, and nature will consume the blood, without either troubling the humours or the body ; and therefore sage *Hippocrates* prescribed slender dyets. But if thou say the body cannot now be nourished because of the malignant humours that infect the blood, thou sayest nothing ; for why dost not then throw them out by purgation ? It may be thou wilt say, there appears no concoction ; yet *Hippocrates* purgeth the turgid and swelling humours. But who seeth not how much adoe may be made about the concoction of humours in Feavers ? What if I affirm, with *Paracelsus*, that there can be no Feavers at all without fermentation of the humours, which is as it were the very top of concoction : Do I not speak reason ? For what else but fermentation could breed such a heat, and stir up such troubles in his body ? Choler, if it be an humour, yet it cannot grow hot, but either by external fire, or fermentation. Some prattle that putrefaction can stir up heat, but this is a trifle : Let them  
tell

tell me how putrefaction, which is a certain corruption, can cause heat; and whether this effect agreeth to all putrefaction? They dare not say so, for sense would convince them; for it agreeth onely to moist things when they putrefie, and yet not by reason of putrefaction; neither is that the adæquate cause, but Fermentation causeth heat: For look how much it putrefieth, so much the heat decreaseth, as it is plainly seen in all moist things putrifying; and the reason is, because look how much corruption prevaileth, by so much fermentation is extinguished: But let us hear these mens definition of putrefaction; it is (say they) the corruption of proper and natural heat in every moist thing by a strange heat, as of the ambient; or according to *Galen*, it is change of the whole substance of the body, putrifying to corruption by external heat. The first supposeth that the proper heat of a thing can be dissipated by an external heat: But then let them tell me how heat, as heat, can work upon heat; what if it doe not first dissipate natural heat, but consume radical moisture? For the property of heat is not to work upon

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heat, but upon moisture its passive quality : Now if it work upon moisture, it dryeth; but drying hinders putrefaction. Again, if it first work upon moisture, proportionally with the moist it consumeth that which is hot, or heat it self ; therefore there is so much heat lost, as the moisture sett requireth : And so it seemeth that external heat is not the cause of putrefaction. Look upon other things that putrifie; doth not heat by drying hinder putrefaction? and doth not natural cold sometimes advance it? yea, and surely it ought to cause it, if it consist in the corruption of heat, and that in moisture; for what can destroy heat in a moist body, where there is nothing but moisture left, except but cold? Moreover it seemes that putrefaction cannot proceed from the corruption of proper heat : For if this were so, then the more the proper heat should decrease, the more the putrefaction prevaileth, and so would be perfected when the heat were driven clean away : But who seeth not the contrary, that putrefaction ceaseth when heat is clean gone? do not those things that have the least portion of this heat, last longest without putrefaction? But  
that

that we may come to that heat that takes  
its original from putrefaction (as these  
men would have it) of which is now all  
the controversie, let any man tell me  
how external heat can stir up a greater  
and more intense heat? How doe dung-  
hills putrifie (I speak after their manner)  
in the winter-time, and have more heat  
then either the proper heat declining,  
or the ambient can stir up? Nay, they  
putrifie sooner in the Winter then in the  
Summer, if they be laid in great heaps:  
And whence is that great inflammation  
in Feavers? not from the internal heat,  
saith *Galen*, but from a strange adven-  
titious heat; but whence it comes, or  
what it brings into the putrid matter,  
neither he nor any else can tell. But  
from the definition it is cleare, that pu-  
trification cannot be the cause of heat,  
because it destroyeth heat, and is intro-  
duced from an external heat: That  
which is putrid is onely then the subject  
of the heat, which presently passeth a-  
way according to the intention or dis-  
position of the matter: neither lasteth it  
longer then the cause is present; and how  
these things agree to Feavers, let them  
look. Now as to *Galens* definition, I  
won-

wonder why he so unadvisedly and ridiculously made the body putrifying to be the subject of putrefaction? whether in the bringing in of all putrefaction is there a putrifying body necessarily pre-required? And therefore that which is once sound, is for ever free from putrefaction. But external heat is by him called the cause of putrefaction; and therefore it shall be the cause of heat in that that putrifieth: But putrefaction itself cannot be called the cause of heat; yet I would fain have some of them tell me how moist things can putrifie without fermentation going before? & where shall the putrefaction of humours at length stay but in corruption? And therefore that which is truly putrified, is not the same that it was before putrefaction finished, but is changed into another thing of an inferiour order, because of the heat that is gone: And so choler putrified is not now choler, but another thing colder then choler; and therefore cannot cause a Tertian, which depends of choler, as appeares by the excrements. Besides, putrefaction is alwaies accompanied with stinkings (by which I doe not understand that odour which



which is to us unpleasant ; but that which agreeth not with things in their proper state) but who ever saw stinking choler avoyded in Feavers , except it were mixed with some things that did truly putrifie ? whereas the faces of the belly, though they had an odious smell before, yet being putrified, they have a most pleasant odour, as experience testifieth ; and therefore the putrefaction of humours is not the cause of Feavers, but fermentation ; which being the heighth of concoction, doth alway (other things requisite being present) invite to purgation. In summe, I would fain ask those supercilious Masters one thing , what concoction they expect in a putrid humour? Can Nature bring a thing back from corruption? Can it ever be in better state then now it is, if it be putrified? Is it not natures work to perfect the word begun, unless her intention be led aside, or be hindered? The truth is, these men are too subtile to see the simplicity of nature. But now, how if all the strife be about the name? and how if Fermentation be by them called putrefaction? I will not stand upon this, if so be they confesse that

that concoction in Feavers need not be expected; and that by timely purgation they provide for the life of the Patient, which is often lost by needleffe letting of blood: But of Feavers more in another place.

To returne to Phlebotomy, whence we have long digressed, against which some do further urge, that considering the whole latitude of nature, they find no medicine that drawes blood; whence they infer, that if blood-letting had been necessary, provident nature would have ordained somewhat to that purpose, who labours rather to keep the chariot of life with the body: Moreover, they ask how any man dares be so bold to draw blood from a cacochymick body, seeing themselves grant truly that blood is the bridle of the humours; they will say that nature being disburthened, will the speedier rise up against the humours; but foolishly: as if one should take away a souldiers weapons, and then bid him to set upon the Enemy, promising him by this meanes the Victory, would you not think him mad? How much lesse is he, that robbing nature of her Armes, bids her  
make

make head against the enemy? yea, but many have amended upon letting blood. I deny it not; but that was not the cause of the recovery, but natural heat, or the vital spirit stirred up by motion, set upon, and conquered the disease; which heat by any other motion, might have been better stirred up, especially by Purgation at the beginning, when there was strength; by which means there is not only induced a motion exciting the spirit, but also the cause of the disease being partly taken away, the part is much relieved. Thus you see the madnesse of them that are so forward upon every occasion, time, and age, to let blood; whereupon, how many dangers follow, I appeal to Experience. And this is the true cause why Feavers are so seldome cured.

But is Phlebotomy wholly to be condemned? Is it not in some causes lawfull for a Physitian that follows nature, seeing that she in some cases (as by bleeding at the nose, &c.) expels blood that is troublesome? Yes, it is at sometimes, and upon some occasions needful; but the conditions ought to be observed,

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that are fetcht out of the cabinet of nature. First, that it be never done but in a sanguine body not too much filled with preternatural humours. Secondly, that it be done whilst the strength is constant, under which condition is comprehended the age, sex, time of the disease and year, which when they weaken forbid Phlebotomy: Thirdly, that it never be done successively, that is, two dayes together, let *Avicen* say what he will; for a double motion is too great, and operates too violently, especially in Feavers, and troubles nature very much. Fourthly, in particular irruptions, either in their making or already made, you may doe it more freely. Fifthly, in diversion, if the disease require it. Sixthly, In Feavers, when nature shewes the way by bleeding at the nose, or at other passages, provided if she doe not evacuate enough of her own accord. Seventhly, if the natural flux of women be stayed, it is permitted (until nature can by fit medicines be brought to her course) for the avoyding of diseases; but there must great care be taken to open the passages; for nature knows better how to go-

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governe her selfe then we doe. And in these cases, and upon these conditions, it is permitted; but except in a case where a particular irruption urgeth, as sometime in a Pleurisie and a Squinancy, I would alwayes prefer Fasting before Phlebotomy; yet before this, if the indication command, I would free the body from the humours; for so nature would naturkly be eased: I would Physici ns would follow nature, and leave off one to swear himselfe a slave to *Galen*, another to *Avicen*, a third to *Paracelsus*: These men were great, but when they strove to defend their owne Opinions, they often erred. So much, &c.

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## CHAP. XVI.

*Of Canteries.*

**C**Auteries are used of many, that either know not, or consider not why they use them: And this manner of evacuation of all now in use is least natural, especially when it is used by way of preservation; for it weakeneth the member, it opens a way for the vital spirit to goe out; it alters the whole body by wasting the natural heat; so that almost all that use it, are either of short life, or else growing fat, and disabled for the duties of life, and fall sooner then they should into old age: For whereas nature thought good at first to make so many Emunctuories for the body of man, these men by making more, stir her up too much: Hath not God given medicines to purge the nocent humours by natural Emunctuories?  
and



and we to make others for our selves, is this to follow nature , or to go quite contrary to her ? They will say they do it to evacuate humors, which else would cause a disease : And have not we other meanes in imitation of nature to doe it ? But if they be once evacuated, they will come againe , they will indeed , if thou know not how to fortifie nature : They are fooles, that intending to cure a disease, are constrained to make it far worse : For my part I never saw any one by this meanes soundly cured; I have seen many weakened. But are these *Fontenelle*, as they call them, utterly to be condemned ? Surely if the humour be impact in a member not extremely weakened, peradventure I would admit them; likewise to intercept a humour comming to a weak part until the part be fortified : Also in aversion thou maist use them for a time , but warily ; but it is better altogether to forbear them. If thou wilt follow the trivial wayes, then doe it not in a weak body, nor in a child, except for a short time, nor in a weak member, nor in a body extremely cachochymical : But if thou doe use

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them,

them, then handle the purulent matter that comes from them according to the precepts of this Art, and apply to the wound those things that are especially proper to the disease, and then thou mayst doe wonders: The same is to be understood of blood drawn by Phlebotomy, by which thou mayst doe great matters, as shall be said in the Chapter of Blood.

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## CHAP. XVII.

### *Of Confortative Medicines.*


**I**T is a goodly thing to proceed to a work with consent of all nature; and to that end we have first and briefly spoken of the best and most famous evacuations: now of Cordials the which are inwardly to betaken, it being impossible, but that the disease should be cured if the vital spirit be duly fortified as well within as without: we will therefore

fore lay down some most secret and universal things : And first the true *Bezoar* is to be admired, which without any preparation yields a singular cordial, comforting the heart and principall members ; yet experience shewes us that it is much better when it is reduced to a Magistery ; the *dosis* is from 4. grains to a ʒ. The same judgement is to be given to the natural white *Balsome* of *Peru*, of which *Monardus* hath discoursed at large, whom thou must safely follow : The not vulgar preparation of *Coral* and *Pearl* we will hereafter speak of, in the *interim* take some compounds. And the first shall be a *Diatherion*, commonly called by the Inventors name (*Gascoynes powder*) which secret he sold to the Bishop of *Worcester* for 300 l. I will give it freely. R the toes of Sea-crabs boyled ; beat them to powder, which must be done the ☉ and ♀ being in *Cancer* : Of this powder take ʒi. of the Magistery of *Coral* and *Pearl* ana ʒii. of the true *Bezoar* ʒi. make rolls with the jelly of vipers skins, or if thou wilt, of the flesh of the whole vipers, which is as good ; and being dried, let them be made up again, and dryed with the same

same jelly, the oftner you doe it, the better: The use of it is to beat it into powder, and to give from ℥i. to ℥ii. almost in any disease repeating it often: In poyson thou maist give from ℥i to ℥ii. But if thou knowest how to calcyne the Crabs clawes, Coral, Pearl, and Bezoar with the fire of nature, it would be an admirable *Alexiterium* indeed, and far more precious then any gold: The second Cordial shall be our precious *Diarrhodon*. R<sup>x</sup> of pale rose-leaves as much as thou wilt, bruise them well in a mortar until they be in an even masse, and to every ounce thereof put of the extract of Cinnamon made by Rose-water, and of the extract of Cloves and Mace made by the same water *ana* ℥i of the extract of Musk and Amber made together, so that the Amber be three times as much as the Musk ℥ii. (This extract is made by meanes of a very strong spirit of wine drawne off in a gentle *balneo* to the consistence of oyle) Of the salt of Coral and Pearl *ana* ℥iiii. of *Aqua magnanimitatis* ℥ss: of the burning spirit of Roses ℥i ss: let them all be well mingled and insolated in a glasse vessel, and stopped all the rest of the

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the Summer; about the end of September put them in *balneo* for a moneth; then separate the *feces*, and thou hast a Kingly Medicine: The *dosis* is from ℥ss to ℥i. It doth miraculously strengthen all the bowels, defends the health, strengthens the seminal powers, and brings them to a fruitful disposition. But to proceed from the flowers of *Caltha hortensis* (marigolds and the darkish red clove-gilly-flowers, there is made a special Cordial, especially if you add the third part of the Extract of Saffron; let them be all drawn by a spirit of wine Cariophilate, according to Art. *Paracelsus* his great Comfortative good against most diseases of the body, is so ind described by *Crollius*, with a long relation of the vertues. The preparation of Queen *Eliz* rectified Amber is this, *viz.* R<sup>x</sup> of the best Ambergreese ℥i. elected Musk not sophisticated ℥i. of the whitest Sugar ℥ss. pulverize them according to Art, imbibe them with the burning spirit of Roses, and grinde them together till they be in a reasonable soft past, Put them in a close vessel to digest in the sun till it be dry, then imbibe them as before and dry it, the oftner the better and stron-



stronger will the Medicine be ; the *dosis* the quantity of a great Pease in distilled water of *Satyrium* impregnated with his own salt ; it comforts all the inward parts, it moistens the body by encreasing the radical moisture ; it encreaseth the power of generation , and cureth them that are barren of either Sex : The spirit of Soot is of great force a<sup>l</sup>so rightly prepared ; the manner how is extant in *Hartman*, where he speaks of *Confortatives* in his *Chymica Iatrica*, about the beginning : And though the power of these be not so great as to deserve the name of universal Medicines, yet experience shewes their power to be very great, and that they are alwayes used with good successe But to enrich this new Art with an unvaluable Treasure, we will teach the calcination or dissolution of Herbs, Stones, Minerals, and Mettals , wherein every thing may according to his own nature become an universal Medicine , and being exalted, work according to its subject ; so that they shall equal the true *Aurum Potabile*, which appears springs from the same root. And here Reader know, that our words are not otherwise to be interpreted,



ted, then out of the Books of genuine Philosophers ; but not like *Quercitan*, who though otherwise a great Schollar, speaking of *Iberiaca* in his *Pharmacopœia dogmaticorum restituta* , calls the spirit of wine the fire of nature , and the salt of the Earth, the salt and sulphur of nature ; as if nature did use the spirit of wine to the generation of all things, and plaid the Chymick in the salt of the Earth. I doe not deny but the whole Earth , and principally the salt, is the receiver of the sulphure and Mercury of nature, yet hath it no more then is sufficient for it selfe ; and as soon as it hath it, it immediately giveth it to another : We have nothing to doe then with the salt of the Earth, the spirit of Wine, or any vulgarly known salts and spirits whatsoever. It is far another matter , which the blind, that are hindered with many operations, cannot see : Now how this calcination worketh miracles , I will tell thee : When here at *London* I did labour about the calcination of Coral in a naked fire, in a strong reverberation foure dayes and nights, and could by no meanes get them to be red, I gave

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gave it to the Glasse-makers to keep it a time in their fire; and when they had tryed it foure dayes in their fire, found it onely a little yellow on the outside, having in taste a little saltish sweetnesse: Whiles I was troubled at this, comes to London the most learned and ingenious Sir Hen. Mer. and complaining to him of my Coral, he told me that in 8. houres space he had calcined 8  $\text{z}$ s of Coral into a reddish colour, which putting the spirit of wine to, yeilded a yellowish tincture, whereas mine yeilded no tincture at all; which when I heard, I told him the secret was better then Aurum Potabile: And thenceforward I gave my selfe to natural calcination, trying the severall Families of things and learned to multiply the fire by art; whereas before I had only known (and that not long) the calcination of natural gold; so by trying many things, Experience taught one thing after another. If therefore thou know nature, I will shew thee her naked, as I have often, to my great content and happinesse, seen her; yet I dare not be so irrereligious towards her, as to prostitute her to the view of the ignorant and unworthy,

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an offence never to be expiated : But to the studious and lovers of truth, I will shew a spectacle, that shall not like *Diana* transforme men into Harts, but into Angels : Two things onely must be supposed, as foreknown, viz. the Philosophers fire of nature, and water of life, which though to many unknown, yet to the punctual followers of nature, will demonstrate themselves out of the context. Then to understand this natural and abbreviated calcination, two instruments are necessary for us, if we mean to gain time. The first is a great pair of bellows ; if thou know the fire, thou canst not, except thou be very stupid, but understand the bellows by which thou maiest extremely increase the fire : The second is a collatory vessel, artificially composed of *Asbestinum*, alias called *Pili Salamandra*, vel *Pili Diaboli*, which is easie to be procured : But though this be also unknown ; yet in many things thou mayest operate without it ; but in that second preparation of the salts of Herbs, by which the Species doth manifest it selfe in a glasse after calcination of the Plant, it cannot be wanted, as also in the whole  
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*Asbestos*

preparation and calcination of gold it must be used, if any good end be desired. And now we will descend to the practice, beginning with Plants; and because they are prepared all after one manner, one Example will be sufficient. Thus then may be composed a truly noble & most excellent Cordial of Roses, viz. Take Roses gathered in their Balsamick time, either bruised or unbruised it matters not; put them in the colatory vessel, the orifice well closed as with *Hermes* seale; then hang them three months in a digesting fire, take heed thou spoil not the materials with too much fire. After the third moneth bury it in the belly of a great horse for six months space; after digest it againe till the gross and impure substance be separated from the pure; so hast thou a royal cordial indeed, whose vertue yet if thou please, thou mayst augment thus: Take a good quantity of Roses, dry them at our fire, at length increase the fire till they be calcined to pure white ashes; then with water extract the salt, evaporate the water, then put the salt in a colatory vessel, whose mouth must be surely sealed up; let it remain three moneths, as thou

thou didst the above mentioned Roses  
themselves (then bury it in dung, which  
must be new every fortnight or 3 weeks  
at the furthest) for the space of six  
moneths; then take it out, and put it  
again to the fire of digestion, till the  
species begin to appeare; which will as-  
suredly follow, if thou know how in  
the calcination and evaporation to keep  
both the volatil and fixed spirit; with-  
out which, nothing can be expected con-  
cerning the *Idea*; and mix a sufficient  
quantity of this with the other *chysis* of  
Roses; so shalt thou have a more ex-  
cellent Cordial, exceeding good for all  
hot diseases, and to restore the radical  
moisture. And thus mayst thou make the  
true *chysis* of all Herbs, every Extract  
working according to the nature and  
true intention of that herb from which  
it was taken; yea, their vertues be by  
the above specified fire of nature and  
freedome from their *Faces* wonder-  
fully multiplyed and enabled; neither  
can they be purged from their impuri-  
ties, but by our fire.

Next we will come to middle Minerals  
and stones, which all yield their extracts  
after

after one and the same manner ; let Coral be the example : Then R<sup>x</sup> as much Coral as thou pleasest, sprinkle it on a calcinatory vessel to the thicknesse of a straw, put it to our fire, and stir it up with our bellows as much as thou canst, and so multiply the fire till thou see the colour changed ; but look that the surface be equal, the calcination will be the sooner effected, and so suddenly beyond expectation ; thus doe 3 or 4 times, for so it will sooner let fall his tincture into the wine ; which when it hath done, and that it doth give no more, repeat the calcination as above, and with a new spirit draw off the tincture, or with the same till it be extremely red ; then mix all the spirit of wine wherewith thou hast drawn the tincture together, and draw them to the consistence of oyle : And thus mayest thou draw the tinctures from stones, middle minerals, and salts, infinitely increasing their strengths : And Pearls thus calcined will truly cure an Hectick Feaver. Now we will proceed to Mettals, and propound for Example the true *Aurum Potabile*, so much magnified amongst the Philosophers ; to effectuate which, we must begin also with



with calcination by our fire, as before expressed; then briefly thus: R<sup>x</sup> of *Mercury* made menstrual by calcination, and subtilly prepared by sublimation, that it may become sharp & piercing, 12 ℥s. of *Solis* refined by frequent fulmination, and drawn into thin plates one ℥. upon which in a glasse vessel pour some of the *Mercury*, about the fourth or fifth part, set this glasse shut up close that nothing fall in or out of it when it is stirred or inclined in a lukewarm heat in the first degree of heat, and let it stand for 15. or 20 dayes; during which time, a part of the *Sol* will be dissolved into the *Mercury*, by reason of the internal fire and corroding acrimony thereof; then pour off that menstrual, and keep it, and pour on again another part of the same, doing as is said before, and let that stand 8 or 10 dayes, and thus doe till the *Sol* be all dissolved into the Mercurial water; which after the commixtion and resolution of the *Sol* into it, the *Mercury* (which before) was menstrual, now is of another temper, and is called *lac virginium*, *Aqua vita*, &c. and by many more names amongst the Philosophers: Now put all this *lac virginium* in the glasse

glasse with the aforesaid degree of heat, for 8 or 10 dayes, and then will appear a black superficial substance, partly emergent above, and partly subfident: The which (the water, or *lac virgineum* being first poured off) must be collected so oft as it appeareth, and is to be kept for the next work, which is Coagulation: And this black substance is called *Caput Corvi*, *sulphur Auri*, *sed crudum & nondum fixum*.

Now to proceed to this Coagulation: Put this *sulphur Solis* into a vial glasse close stopped, and set in the first degree of heat for 8 dayes, till it be almost exficcated with the humidity of *lac virginis* that was left inherent in it; and then open the glasse, and pour thereon as much of the *lac* as is the weight of the *Caput Corvi*, and mix it well, and let it stand one or two dayes, till they both be coagulated in one, and become almost dry: And do thus till all the *lac* be drunk up, which will be about the space of 90 daes more or less, as the matter is of activity. Now then the matter being thus coagulated, it must goe on with the second degree of heat for one moneths space, and then there will appear

peare *Gauda pavonis*, that is, a variety of colours, and at length it will turne to a white colour, called *corpus album*, *sulphur album*, *terra Philosophorum*, &c.

Now from this coagulation you must proceed to fermentation thus. Take as much of purified and laminated *Sol* as answers to the third part of the aforesaid *coagulum album*, *alias corpus album*, and of Menstrual Mercury foure parts of the weight of the *Sol*; Amalgamize them, and put them in the viol on a lukewarm heat for 15 dayes, till the *Sol* by the *Mercury* be reduced into a subtile *calx*; then amalgame in a marble mortar all the aforesaid *corpus album* with the *calx Solis*, and menstrual *Mercury*, and then put altogether in the viol, and set it for a moneth in an heat of the 3d. degree, and let it so continue a good space, till it become an hard white heavy masse, and from thence to an yellow colour, and from thence to an orange, and after incline to a reddish colour; from which masse, if by the spirit of wine thou extract the tincture according to Art, thou mayest perform admirable cures in all desperate diseases: I will yet shew another more brief way

to the lovers of Art, which take thus: Put foliated gold into a vessel well sealed with *Hermes* seale; put it into our fire till it be calcined to ashes; then sublime it into flores, having his *caput mortuum*, or black *terra damnata* in the bottome; then let that which is sublimed be with the same degree of fire united to the same *caput mortuum*, that it may be revived by it; so that all may be reduced into an oyle which is called *Oleum Solis*; The dose hereof is 2, or 3 grains: And out of this Mercury of *Sol* thou maiest also by the spirit of wine extract an high redness, which will contain the cure of all diseases curable in nature, which is a true *Aurum potabile*, and much to be estimated: And by the same way thou mayest make any other mettall potable. I ingeniously confesse I have spoken more plainly of this subject then ever any hitherto; and if thou understand not what hath been said, then thou art utterly ignorant of nature and her operations; and therefore I advise thee to study and contemplate her better before thou meddle with these secrets: *Oswaldus Crollius* in his *Basilica chymica*, under the title of his *Cordialia*, describes a way,

way, but yet imperfect, as he confesseth,  
 of extracting this quintessence, or ma-  
 king of an *Aurum potabile*; which I de-  
 ny not but may give an Artist some light  
 in the aforementioned way: And first  
 he dissolves refined *Sol* in *Aqua Regis*,  
 and then precipitates the *Sol* by a wary  
 and soft instillation of good oyle of  
*Tartar*, made by resolution from a mar-  
 ble in a cold cellar; or for want thereof,  
 he takes the salt of *Tartar* dissolved in *A-*  
*qua nubes*, by which he makes his precipi-  
 tation; then he dulcifies the powder pre-  
 cipitated 4 or 5 times, and dries in *Bal-*  
*neo Mariae*, or in a stone very carefully,  
 in respect of the danger thereof: Then  
 he takes some 20 *Mensura's* or therea-  
abouts of urine of a sound man that u-  
 seth to drink wine altogether, or for  
 the most part, and puts it into a glasse  
 Alembick, and evaporates 19 of these  
 measures in *Balneo*: The one measure  
 that remaines, he distils in sand; at last  
 increasing the fire strongly, then it sub-  
 limes a little; the salt that remains in  
 the bottome, he takes away, and recti-  
 fies the spirit in *Balneo*, and so proceeds  
 to a tedious distillation, and coagulates  
 his spirit of urine with the spirit of

wine, and then useth the spirit of salt, and pours it on the *calx solis*, and goes on to a laborious work, as in his said Book more may at large be seen: A true Philosopher out of these things compared and well contemplated, cannot chuse but find a ready path to sublime and arcane Secrets: Concerning the *Laudanum's*, it is not much material here to be spoken of; many descriptions are extant everywhere. In *Tenzelius* there is an expresse form of *Laudanum opiatum*, and in *Crollius*: And in *Hartman* of that which is is not opiate. A true Physician knowes how to vary the proportion of things to his own intent and the nature of the disease. And doubtlesse he that knowes how to effectuate the work of calcination by the fire of Nature, may performe excellent matters. And thus far for Cordials and Confortative Medicines.

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## CHAP. XVIII.

*Of those Medicines that ought to be  
chosen in this Art.*

**N**OW we have declared our mindes sufficiently of those things that are helps unto this Art; we will proceed further, and demonstrate what Medicines are to be chosen therein, that we may the better understand the matter of our Physick: And here take diligent notice, that those things are principally to be chosen that beare the signature of the disease, and of the part principally affected: For the knowledge whereof, I would advertise thee to be conversant with *Crollius*, and diligently to peruse his Book *de signaturis internis rerum, vel de signaturis plantarum humana membra similitudine representantium*: In the mean time surely, if thou knowest the Specificals (though the signatures doe not appear)

pear) yet there needs no doubting of them, for they have either such an external signature, as we do not perceive lying hid perhaps in their motion, number, &c. or an external one unknown unto thee because thou art ignorant of the *Anatomy* of them.

If thou therefore know any specifics, contrary to any diseases, apply them diligently, according to this Art to those diseases whereto they are proper; in the manner as shall be taught.

Those that help by any known quality, are not so much worth as to be taken into this Art, for the matter of our Medicines, unless it be when they have assagacity (Mark well what I say) for these things ought to be precious to thee; for then if any external quality hurt the body or the spirit most violently, thou must use these sagacious plants endued with a contrary quality, which have more spirits. And those herbs and plants we call sagacious, which know how to avoid their enemies and embrace their friends; as for example, the Olive tree is a friend to the *Vine*, and the oake is an enemy to the Olive; likewise the Colewort is the Vines Enemy: of which see

*Levinus*

Levinus Lemnius de occultis nature miraculis, Lib. 40. Cap. 10. and also Bapt. Porta in his *Magia nature*, lib. 10. Cap. 90. de *Sympathia & Antipathia*. Now these sagacious herbs and plants have a signature against diseases which have some property contrary to them; so the *Salix* or *Willow* is signed to a dry He-ctick, for it hath the power to grow apace, and though torn or cut from the trunk; if yet it be pricked into the ground, it dyes not, but growes presently into a tree and gets roots of his own: Likewise the Oak dyes not of a long time, and therefore that is to be used when and where diuturnitie of time is required: and so of all other: now you see that such herbs are to be chosen, as have in them the signature both of the member and the disease; but because it is somewhat difficult to find one that hath both the signatures, thou mayst take two of a divers species and so it will operate the same effects, if thou be cunning in the application. This one also more I shall advertise thee of, as the greatest secret in this Art, namely that the medicines taken from mens bodies, if they be rightly used will perform the greatest

matters. Therefore search with the most diligence what parts or excrements of the body, conduce to the disease; for thou must have a due composition thereof, if thou mean to effect any good therewith: Take Example by the weapon salve, by meanes whereof wonders are performed in Chirurgery. If thou canst imitate the composition thereof, and canst mix together such, or the like ingredients, fitting other affects, thou wilt admire the wonderful operations thereof. And because I would not have thee ignorant thereof, I will give it thee here even in *Oswaldus Crollius* own words in his *Basilica Chymica* under the name of his *unguentum Sympatheticum seu stellatum Paracelsi* and under the Title of *vulneraria*.

R<sup>x</sup> *Adipis verris a-* }  
*prugni, Ursini, ana* } *lotones oct. i. e. 4 ℥s.*

*Quo seniores animalia, eo melior adeps; tamen non ultra septennium:*

*Vtriusq; animalis adeps prius in vino rubro per dimidiam horam lento igne bulliat; postea effundatur super aquam frigidam & cochleari colligatur pinguedo innatans; quicquid fundum petit, abiciatur; postea R<sup>x</sup> Lumbricorum ex vino vel aqua lotorum sex-tarios*

tarios duos; nam in affectibus nervorum  
magnum usum habent; torresiant in olla  
teſta in fornace pistoris; cavendum tamen  
ne adurantur; postea terantur in pulverem.

Rx hujus pulveris

Cerebri aprugni siccati,	} ana 1 3.
Citrini, Sandali odoriferi,	
Mammie Communis E-	
gyptiorum, Hematitis	

Demum accipe usneæ è Cranio hominis  
olenta morte perempti abraſe, Luna  
ſcente & in bona domo existente, Veneris ſi  
feri poſſit, non Martis aut Saturni, ad pon-  
dus avellanarum duarum circiter, hoc eſt  
1 3. Ex omnibus tritis & invicem mixtis  
cum adipe aprugni & urſi ſecundum ritum  
ſiat unguentum in vitro clauiſo vel pyxide  
diligenter ad ſuos uſus reſervandum: Paretur  
unguentum ſole in Libra existente, hoc eſt in  
Autumno.

The uſe of this famous Sympathetical  
unguent followeth, with the effects and  
virtues.

By this ſalve are cured all wounds, by  
whatſoever weapon they are made; ei-  
ther by blowes, thruſts, falls, if the wea-  
pon may be but had that made the  
thruſt, or ſtruck the blow, though the  
partie wounded be many thouſand  
miles



miles distant, so it be a curable wound in nature, and that none of the three principall members be hurt, nor the nerves nor Arteries, neither being duly applied will suffer or permit any noxious symptomes to abound, because it is conglutinative, suppurative and renovative; then take the use of it thus.

Annoynt the weapon with the which the partie was wounded, once a day, if the wound be great, or necessity compel; otherwise but once in 2 dayes, and lap it up with a clean cloth, and in a warm clean place, but not too hot; keep it so lapped, take heed no dust fall on it or cold winds blowe on it, for it will much offend the party though never so far distant. And this is sufficient to stop the mouthes of those Calumniators that contemn and despise this famous diastaticall unguent, injuriously saying it must be but a small wound or hurt; and then nature it selfe by but only wrapping it from the aire will in a short time effect the cure. But to such I make answer, that whatsoever wound is in nature curable by the hands of any expert Chirurgeon, the same may be done by this famous salve (except before excepted)



d) But better to clear these scandalous speeches; and to stop the mouthes of these ignorant, but malicious detractors, Let them in the smallest wound, make this experiment. viz. after they have artificially dressed the knife, sword, rapier or instrument whatsoever, that made the said wound, let them a little after wipe clean away the said unguent, and instead thereof applye some Corrosive to the weapon, as *aqua fortis*, Arseniall powder, spirit of Vitrioll, or the like, and then let them tell me how the Patient fares, though never so far from them, and let them mark then what pain is procured to the patient thereby, and what symptomes follow if speedily carefull remedy be not suddenly used; & and this I hope is sufficient to stop the defamatory tongues of illiterate inveterate Zoillans who carp at all things that are out of the reach of their shallow capacities. But to return to our unguent. Now before you annoynt the weapon & wrap it up, you are to consider whether the wound was made by the point only; for then you need to annoynt no more then the point, or so far as it entered into the flesh, neither

ther need you here to stich up the lips of the wound, but only to bind it up with a fair linnen cloth first either dipped in the Patients Urine or in warm wine: and that day that one annoints the said weapon, let him abstain from Venery. Also observe that assoone as the weapon is annointed, the bleeding will cease of its own accord, bleed it never so fast before. In the fractures and ruptures of the bones you must adde somewhat of the powder of Comphry the great or of the herb Osteocolla, or of the roots of black Hellebore. Next if thou having the weapon thus anointed, desire to know whether the Patient be about to dye or to recover of the said wound, then hold the weapon so anointed, over hot coales so long till thou canst but only suffer thy hand to touch it, and then sprinkle the fine powder of red Sanders and the bloodstone upon it, and if it sweat or shew drops of blood, then the patient is in great danger; otherwise not.

Also if thou canst not come to the weapon that hurt the party, then take a Willow-stick and open the wound gently and put the stick into it till it bleed a

little

little, and after the blood is dried, not  
either by the sun or fire, for those ex-  
hale the spirits, but of its owne accord,  
then dresse this stick as the weapon, or  
put into the box where the unguent is,  
leaving it there till it be fully cured.

If the wound be deep or great, then eve-  
ry day in the morning you must cleanse  
and lap it up with a fresh fair linnen  
cloth, using no other extraneous oyle or  
unguent: But to every new wound you  
must observe to use a new willow stick:  
To cure the tooth-ach herewith, Take  
a penknife or other instrument and  
scarifie the gums till they bleed, and  
then dresse the knife with the unguent  
and presently the pain shall be gone.  
Also if a nayle be run into the foot of  
man or horse, first pull it out, and then  
anooint it as above, and it shall instantly  
heale it without *suppuration*. And thus  
we may cure all living creatures that  
have flesh and bones. For further satis-  
faction to all the opposers of this our  
*Hepliotrick* or *Traumatick* unguent I re-  
ferre them to the learned notes of *Hart-*  
*man*, upon *Basilica Chymica Crollij* under  
the title of his *vulneraria* afore said.  
But it is now time to return to our pur-  
pose

pose ; onely this digression I thought good to insert here that the true and diligent enquirers after natures secrets may be encouraged to goe on chearfully, till they have attained their desired ends.

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## CHAP. XIX.

*Of the time as well of gathering as the application of these medicines in generall.*

**A**Nd for this purpose we shall suppose the influential elections of the heavens not to be here *impertinent* ; for indeed herbs and plants do not at all times possesse the same virtues ; but sometimes more, sometimes lesse. But the most profitable, and best for our use are those having signatures ; and which are then gathered, when the signature is most apparent, and the moone in the signe that governs the member signed, especially the planet that is lord of the plant,

*astrology*

plant, being in his essential dignities, and beholding the moone favourably And let the moone and the Lord of the plant be both free, the Moone having then dominion of the plant, or *Jupiter* in the sixth house, and take heed the Moone be not joyned to any ill planets that are retrograde. And here note that those things that have their signatures in their roots must be gathered in *Autumne*. But if they have the signature of the disease they must be gathered when the planet lord of the disease is weak, & in a cadent house, & the lord of the planet fortified. The medicines taken from men, receive as soone as they come from the body, and keep them in vessells well shut till the time you mean to use them ; but yet if thou canst fit the Moone and the planet that is lord of the part, if thou intend it for a particular operation, do. But for a general, make *Libra* fortunately ascending, and *Jupiter* in the sixth house if thou canst, or at least let him have a friendly aspect to the sixth ; but especiall heed must be taken whether they be excrements or blood or ought else, that they be not corrupted before thou use them ;  
yet

yet mistake me not as though I should dislike fermentation, which in this Art is most necessary, the which some call corruption though fallly. But if at any time thou wilt use *Mummy* in this Art, take it if possible from a body living, or next to life, or else it will not do so much good as the warme blood, and how ever annoint the *Mummy* with the warm blood, and set it to dry in the shade, but be sure it doth not corrupt before the drying; to avoid which, cut it in little square pieces like dice, for so it will sooner dry: If thou canst not have it from a living or warm body, then it must be often annoynted with warm blood, or steeped in it, and left there for a time and curiously dried, & so it will be fortified with the spirits drawne from the blood. And if at any time thou intend to work by fermentation, as soone as the blood, excrements or the like are out of the body, put them up in a close vessel well shut, and mix with them such things as are to be mixed, if any addition be required, as in some experiments there are, and then set them to digest in a gentle heat, not passing the heat of the body from whence they



they came; note also you must not use the same vessels always, but sometimes glassees, sometimes things taken from living creatures. As for example sake. If thou wouldst digest ones excrements for to stay the flux, the streight gut, or gut of the fundament of an hog is the most convenient vessel. If thou wouldst stay vomiting, then the stomack of a swine is best to digest in, &c. But where thou intendest Implantation, then in all putrefactions to this purpose, glasse vessels are the best, though I would use an eggshell in some cases; as in digesting blood by it selfe, or mixt with sweat. Now if thou require the time of application, generally take it thus: All Application of these remedies, be it in Implantation, or a simple apposition of things convenient, ought to be done the Moon in a signe convenient and fortunâte, and Jupiter in the sixth house, as aforesaid, and the Lord of the Plant or Herb exalted above the Lord of the disease; yet if all these things concur not exactly, neither forsake or procrastinate the cure; but so fit things, that when the residue agree, thou mayest begin anew; for if there be a due application of things, though

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the

the Stars doe not exactly accord, the cure though prolonged, yet the effect will not be altogether frustrate; for note this well, that if thou observe the time and the progresse of the work in the cure, and so set upon the disease afresh, applying new instruments of health, thou canst not but effect thy desires: for in this lies the wisdom of a Physician. But because we have spoken concerning the gathering of these plants in their most vertuals time (*viz.*) when the Planer that is Lord of the Plant is in his essential dignities. It is meet briefly to run over the 7 Planets, and demonstrate some particular Herbs that each Planet doth govern, or is Lord over; and what diseases they also have dominion over. And first for Saturn, he is Lord over Angelica, Box, Bythwind, Bearefoot, Clotbur, Ceterach, Cummin, Dragon, Fumitory, Ferne, Horstaile, Hemlock, Hellebor, Mosse, Mandrake, Nightshade, Poppy, Spinach, Shepherds purse, Sage, Tutfan, Wolfbane, Parsnip, and many more the like. The Plants and Trees are Cypress, Hemp, Savine, Yew, Willow or Sallow, Polipody, Sene, Rue, Pinetree, Tama-

risk, On

risk. The diseases peculiar to his Govern-  
ment are Quartane Agues, Teeth, Lepro-  
sies, all melancholy distempers, Consum-  
ptions, Palsies, black Jaundice, Dropsies,  
Gouts, Apoplexies, *Appetitus Caninus*, &c

Secondly, *Jupiter* he is Lord over these  
Herbs, Plants, Trees, and Drugs follow-  
ing; namely, Strawberry, Bettony, Cen-  
tury, Organy, wild Marjoram, Rhubarb,  
Borrage, Bugloss, Selfe heal, Piony, Dalie,  
Saffron, Clove-gillyflower, Cloves, Mace,  
Nutmeg, Sugar, Balsome herb, Mastix,  
Wheat, and Violets. Cherry-tree, Birch,  
Mulberry, Oake, Olive, Almond, Ash tree,  
Pear-tree, Hazel, Beech, Barberry, Coral,  
Mulberry Gooseberry, &c. The diseases  
that he reignes over, are infirmities of  
the Liver, inflammation of the Lungs,  
palpitation of the Heart, Cramps, pain  
and ach in the Back-bone, diseases in the  
Arteries, Veines and Ribs, Plurisies,  
Squinancies, Windiness, Blood putri-  
fied, and all Feavers proceeding from  
the abundance thereof, &c.

Thirdly, *Mars* lordeth over all cau-  
stic, corrosive, and penetrating herbs  
and plants; such as the Nettle, all Thi-  
sles, Restharrow, Brambles, Petty spurge,  
Onyons, Scammony, Garlick, Mustard-

seed, Pepper, Ginger, Leeks, Red Sanders, Radish, Arlesmart, Tamarinds, Castoreum Affarum, Carduus Benedictus, Cantharides: All pricking trees, as Thorn, Chesnut, and many more, &c. The Diseases Tertian and pestilential burning Feavers, Plague, Megrims, Ringwormes, burning Blisters, Phrenies, yellow Jaundies, bloody Flux, Fistula's, all wounds and diseases in the Genitories, the stone in the Reins and Bladder, small Pox, all hurts by Iron, Shingles, all cholerick diseases, with many other, &c. as Tettters, Wounds, Carbuncles.

Fourthly, *Sol* rules the following Plants and Trees: The Lawrel, Pomcitron, the Vine, Marigold, Rosa Solis, Rosemary, Hypericon, Amber, Musk, Cinnamon, Spikenard, Cellandine, Eye-bright, Aloes lignum, Balme, and all flowers of good odour inclining to a yellow colour, Enula Campana, Barly, Flos Solis. Of Trees, the Orange, Limmon, Myrrhe, Frankincense, the Cedar, Palm, Lawrel, and many other, &c. The Diseases are rotten Feavers, Cramps, infirmities of the Eyes, pimples and heat in the face, diseases of the brain, mouth, stinking

stinking breaths, Catarrhes and Rheums, Syncopa's, Tympanies, with many other the like, &c.

Fifthly *Venus*, and she predominates over those herbs that have white flowers, and of a sweet savour; as the Lillies, white and yellow, Satyrion, Maidenhaire, or Capill. Veneris, the white and yellow Daffodil, the Myrtle, Ladies Mantle, Sanicle, Vervin, Thime, Coriander. Trees: The sweet Apple, the white Rose, the Fig, the Sycamore, Turpentine, Walnut, Almonds, Apricocks, Plums, Raisins, &c. The Diseases are all such as belong to the Matrix; and to the members of Generation; and to the Reins, Belly, Back, French Pox; or any that springs from lust, as Priapism, Impotency, Hernia's, Diabetes, &c.

Sixthly, *Mercury*; and he triumphs over all such that bear their seed in the Husk or Cods; as Beans, the Nut, Elder, Adders tongue, Dragonwort, Anniseeds, Cubebs, twopenny grass, Lungwort, Marjoram: Of Drugs, as Theriaca, Hiera, Diambra, &c. The Diseases are Vertigoes, Lethargies, Madness, Pitsick, imperfection by stammering in the tongue, phantastick imaginations,

all the defects of Memory, dry Coughs, Hoarſneſſe, Dumbneſſe, all diſeaſes of the Tongue, ſneſſing in the noſe, &c. with an infinite of the like.

Laſtly, Lady *Luna* her Domination is over Belly-akes, Collicks, Menſtrua's, Dropſies, Sciatica, Worms in children, Convulſion-fits, Falling-ſickneſſe, Meaſles, Kings Evil, Apoſtumes, &c. And for her Plants and Herbs, they are Cabbage, Colworts, Melons, Gourds, Pumpions, Lettuce, Rape, Endive, Muſhrooms, and all herbs which have ſhading and ſpreading leaves; and ſuch as delight in watry places. And this will ſuffice to a reaſonable Artiſt by the nature of theſe Plants, &c. and diſeaſes afore ſpecified, to find out many more of the ſame kind by conſidering the natures thereof; and ſo by the ſimilitude to uſe, and apply them to his own uſe and benefit.



## CHAP. XX.

*Of the meanes whereby this Art applyeth the Medicine to procure health.*

There are many wayes and meanes whereby this Art applyeth Medicaments to the naked spirit; but for Methods sake we will contract them into two in general: The one we will nominate, and call *Transplantation*; the other naked *Application*. Now *Transplantation* is when by meanes of the diseased Mummy, we put the disease into a Plant, or into another living creature, and so procure the Patients recovery; for when the plant or creature hath drawn to it selfe the evil complexion that troubled the spirit vital; then the spirit is thereby freed, and made fit, and enabled to exercise his due functions: But the creature or herb into which  
the

the disease is planted, languisheth, and at the length, unlesse it be cured, dyeth: And now here this caution is to be diligently observed, that we strive not in vaine for to transplant the disease into another creature which hath too strong a spirit; for the vitat spirit being sometimes very strong, resists vehemently, and then all the preparation doth no good. But into Plants never strive to transplant the disease, unlesse it be in some property contrary to the disease; especially take heed lest it have any occult quality contrary to the nature of man, or might by its too much violence (after it hath attracted the disease and as it were digested it) attract more then it should: For by transplantation, not only the evil, but the good is sometimes attracted, and communicated to another: And from hence it is manifest, that they that transplant hair into a Willow to make it grow, and leave it there longer then they should, doe weaken the head, and dim the sight; for the Willow drawes the spirit out of the head too violently: And from hence it appears that a true Artist may obtain to himselve a surpassing strength  
out

out of an horse, or bull, or the like strong creatures, if he know the right and ingenious use of this Transplantation. To proceed, this Transplantation is two-fold, Immediate, or Mediate: The Immediate is that which is done to any living creature by Mummial things; for so the thing whereunto it is applyed, appropriates unto it self, and converts into his own nature the good or evil quality of the Mummy; and either freeth the spirit from such a quality, if it be evil; or appropriates to it selfe the spirit, if it be hurt by no evil quality, and fortifies it selfe by this spirit, by meanes whereof it can bring in the qualities and temper of the body into the thing whereunto it is applyed: And that thing, by meanes of these qualities, unites the spirit into it; and by that, and in the vertue of it, can work many admirable things: And lest you should here be deceived by the word *Mummy*, understand that it is whatsoever is impregnated with the vital spirit, and can exhibit it nakedly: Others have called the vital spirit it selfe Mummy; but I conceive it not so distinct. Next, Mediate transplan-  
tation

ration is that which is done by immediate transplantation ; as if any quality be transplanted into an herb convenient, and that herb given to an animal ; then the quality, or the spirit transplanted into that herb , will be transplanted into the Animal to whom it is given : And by these meanes wonders may be performed : But take heed of abusing this profound knowledge by acting evilly : And here also note, that due putrefaction doth excellently prepare the aforesaid Mummy ; so that any quality may be introduced into Animals ; and experience finds , that blood doth best admit of such putrefaction.

Now the other part of this Art, called Naked Application, is nothing else but the applying those things to the Mummy which can either correct the evil quality, or can draw the vital spirit off it ; by which last meanes also immediate transplantation may be done as in some amatories it is manifest : And in this Application especial regard must be had ; First, that nothing endued with any venemous quality  
be

be applyed to the Mummy ; for then the spirit being and living in the Mummy, and being prejudiced by that meanes, doth easily communicate its hurt to the whole : But if thou follow the former method concerning Signatures , thou canst not easily erre.

Secondly, Take heed lest by evil dyet in the time of Application, thou destroy not the whole work.

CHAP

## CHAP. XXI.

*Of Transplantation, and of the divers manner by which it is effected.*

**T**Here are six manners of Transplantations; viz.

- |                         |     |                          |
|-------------------------|-----|--------------------------|
| 1. <i>Infemination.</i> | } { | 4. <i>Irroration.</i>    |
| 2. <i>Implantation.</i> |     | 5. <i>Inescation.</i>    |
| 3. <i>Imposition.</i>   |     | 6. <i>Approximation.</i> |

1. *Infemination* is when a Magnet impregnated with Mummy, is mingled with fat Earth, wherein the seeds of Herbs agreeing to the disease are sowed; for the earth being sifted and mixed with the *Mummy*, and put in an earthen pot, and the seeds sowed therein, and watered with the washings of the diseased member, or of the whole body, it it be all affected; so in time convenient



ent all the disease shall be transplanted into those seeds, provided, as is said above, the said seeds be agreeable and proper to the disease : If time and occasion require it, they are to be watered every day with the said washings of the part, or the whole, as above is directed. This being done, watch when the seeds begin to sprout; and when it is time, transplant them into the like earth, and so thou shalt perceive, as the herb increaseth, the disease will decrease. Some use when the herbs are at their maturity, to pull them up, and either hang them to dry in the smoke, or throw them into a running River : Now if it shall happen that the *Mummy* wherewith the Magnet is impregnated be not diseased and infected, then the Plant will be impregnated with the vital spirit of him whose *Mummy* it was, wherewith strange secrets may be accomplished : But be thou sure to elect herbs fit for thy purpose; for every one is not fit for all occasions, each having his peculiar gift; for otherwise worketh the spirit joyned to *Vervain*, then to *Carduus* or *Angelica*, &c.

*Implantation* is in a manner almost effected

effected as Infemination, but that here the herbs are to be taken with their Rootes, or the root alone and implanted in the like earth and so prepared and watred, now here it is best if the rootes have no other water but the washings aforespoken of; so they will be as it were constrained to attract and appropriate the Mummie with the greater violence, which also you may observe in infemination provided the condition of the herbs require not otherwise, but in all let experience be thy guide, for *experientia Magistra Artium*. Yet one thing in both these waies is to be noted that if the herbs, plants, or Rootes dye, having attracted some ill quality before the disease be fully cured, then another of the same kind must be implanted in the same or rather the like earth.

3. Imposition is thus. Take the Mummie of the diseased member, or the excrements, or both, and be sure to take as many as thou canst get, and put them in a tree or an herbe, betwixt the barke and the wood, or else put them into an hole made with a piercer, and stop it with a pin of the same wood, and put  
upon

upon it clammie earth : or if thou put  
it betwixt the bark and the wood, co-  
ver the place with the bark and with  
earth as is done in inoculation,  
and leave the *Mummie* there, and thou  
shalt quickly perceive the effect. But  
yet understand that some diseases are  
sooner cured by infemination, as the  
fixed by one, the vollatill by the other.  
And these waies are not burthensome to  
nature. Also this imposition may effe-  
ctually be used in preservation against  
some diseases & in every imposition this  
is to be noted, that where thou desirest  
a durable effect thou make use of long  
lived trees, and where a speedy effect, use  
them that grow a pace, but remember  
the caution before mentioned in those  
that are of celerous growth (*i.*) that  
as soon thou hast thy desire, to take out  
all thou puttest in, lest too much attracti-  
on of the spirits hurt the patient.

4. Irroration this is done, that by it  
transplantation may be perfected : so  
that every day thou shalt water fit and  
convenient herbs, or a tree, untill the  
disease be cured with the urine, sweat,  
order, or the washings of the member, or  
whole body as occasion requires, either  
severally or all mixed together, which is

best

best ; and this I would rather use as an help to the other, then alone. And here observe assoone as irrigation is performed, that thou cover all the earth so irrigated with new earth, lest the Aire doe dissipate the Mummial vertue before the plant attract and receive it.

§. Inescation is, when we give the *Mummie* to creatures for food ; for then the vitall heat of the creature unites the *Mummie* to it self, and corrects it ; appropriating to it self the evill quality by which the spirit was diseased, and so restores health to the body from whence the *Mummie* was extracted. But if the patient be not fully cured when the creature is infected and killed ; then you must give another beast a portion of the like *Mummie*, and reiterate the operation till the party be whole. And in this case blood rightly putrified, or to speak more properly, fermented, is especially to be used : and yet there is no doubt but the same cures may be done with the *Mummie*, extracted by the Magnet. Some have used to give the blood, being warme from the vein, with good successe to a dog or a swine, which though it happen they be not infected with the disease

disease (because the spirit is therein too fast locked up and fettered) yet it is confirmed by experience that it hath much adjuvated and furthered the cure. And by this operation naturall Philtres are performed, and yet I know that love may be procured by meere application: But I dare deliver no more of naturall Philtres; for though to men of upright conversations they may work honest and lawfull effects, yet evill disposed persons may convert them to abusive uses.

6. But by Approximation, transplantation is effected, which is performed, if to the sick person such things be applied which can attract the vitall spirits and active beames, & having so attracted them, can unite them to themselves, and correct them; and this is done either by application of plants, and their parts, or of beasts, birds or the like. As if you should lay a Cowcumber by an Infant that hath a feaver when it is asleep, the Cowcumber will wither and the child will be cured; so some use to applye young whelps to the feet of children, sick in their Cradle; so doves cloven in the midst, and applied hot to the soles of the feet,

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feet, doe by attraction rectifie the preternatural heat diffused through all the body, and remove all pains, being after the same manner applyed to several parts. Soe the fundament of an hen plucked bare, and applyed to the biting of a viper, freeth the body from the venome, and the hen swells (and if not cured) dyeth sooner then if she had been bit by the Viper. All which things are done by no other means then *Magnetisme*. Moreover experience tells that some diseases infect by approximation; for the spirit insinuating it self into the body communicates an evill disposition to its brother spirit. And we may easily perceive how love is begotten by approximation, especially between them who by sweat communicate their spirits, and lying in the same bed by a long Circulation as it were of spirits lead almost the same life. But that this doth not alwaies happen, is long of the reasonable soule which commands the affections as superiour to them: yet this hinder not our *Art*; but here I forget an objection of some validity; for it may be said, If diseases may be so cured by approximation, how then happens it  
that



that he that gives the infection to another is not cured himselfe? for answer, first it is to be considered what, & what manner of diseases they be that are most communicated to men by infection; neither would I say that every disease may by transplantation be communicated to every beast; I desire here but to search what diseases of themselves and their owne nature are fitted for it. And such diseases are of three kinds; the first consists in a subtile preternaturall heat, not venemous, which when it can quickly and suddenly insinuate it self into bodies, in the least moment of time it will alter the body, and adds unto it an evill complexion. And these properties are here ascribed unto heate in respect of the subject in which it lies hid; yet this carrying the heat of the vitall spirit, because of the sudden alteration, is not strongly freed.

The second kind consists indeed in preternaturall heat; but such an one that lies occult in subtile venemous breathes; and this kind worketh more soon and more vehemently, as in the pestilence.

The third kind doth not consist in a

meer quality, nor in the meere fluctuating humours nor lurketh in any part peculiarly, but changeth all the habit of the body and subverteth all the operations, or at least disposeth them otherwise then mans nature requires. And this kind doth infect by sending forth an halitus, or vapour altogether infected, and in no part sound, which though more grosse then the two former, yet hath an insinuating power upon a neer approximation; and doth in some measure of time (though not suddenly) overthrow the temperature of the body, and of this kind is the *Leprosie* and *French Pox*. Now having layed this ground, I say that in the two first kinds why the body infecting another is not thereby released it self, this is the cause. The infection suddenly communicated doth in an instant change the body that receives it, and being wholly infected it cannot correct another, but rather hurts it. And therefore wee see when many are sick of the *Plague* in one house hardly one escapes; for the disease is strengthened by being circulated from one to another, whereas if there be but one infected, there is more hope of recovery.

recovery. And therefore that care and custome is much to be commended, that allots a severall house to every particular person infected. But it is contrary to *in Feavers*; for it hath been observed that if one be infected by another, the infector is often and presently freed, and so it goes successively through the house till it comes to the last, who seldom escapes and very hardly. And this confirms our doctrine very much. And it happens thus, when the weakest body falls sick first. As to the third kind, the reason why the body infecting is not alwaies cured (besides what hath been said) is this, because those confirmed diseases have so changed the whole habit of the body, that it is very difficult, nay almost impossible to restore it; but in the beginning, that some (though impiously) have been freed from these diseases, as is known by experience and the confession of divers that have transplanted them, as in the *French Pox*, by lying with many women. But these are detestable waies, yet they strengthen and make good our Art:

## CHAP. XXII.

*Next of the means by which naked application is performed.*

**N**AKED application is two ways performed; either by imposition or application. Imposition is when some thing agreeing to thine owne intention either in quality or signature, is put in the Excrements, blood &c. or contrariely when they themselves are put into some agreeable Composition, and there left to remaine till thy desire be accomplished. And such composition ought to be made in a fit vessel, of which something hath been formerly delivered. But if the Mummiall things bee to be kept in some convenient composition, then earthen vessels will serve thy turn. If the matter be liquid, then let them be mingled; if otherwise, it is sufficient if but struck in, now application strictly taken, is when liquid things signed, are outwardly

wardly applied to the body or to the part affected, or when the cure is intended to be done by physical appensions or by wearing things about one. And these are called *Zenextons*, *Amulets*, or *Sigilla's*, of which vide *Baptist Porta in Magia naturali*, lib. 4. and *Oswaldus Crollius* in his *Basilica Chymica* under the title of *Pestilentialle*; of these there is no want amongst the common Authors and professors of Physick, which are extant in a copious manner, though they being altogether or for the most part ignorant of the causes, do ascribe unto them I know not what, first and second qualities, never seeking further into the true reasons thereof. Also the time of gathering of herbs and plants for this application is necessary to be observed; for if thou gather herbs, rootes or plants for *Amulets*, experience tels us that certaine rules can hardly bee set downe; only this I will adde that if thou gather herbs for the diseases or paines of the head, thou must not gather them as thou dost herbs for the lower parts, but contrary, as thou dost *Asarum* for a purgative; but much of this must bee learned by experience. Note

also if any one would cure wounds by magnetisme and that by apposition, it will be in vaine, unlesse he first suffer the Magnetick herbs to putrifie in the ground; for that means frees the virtue, & makes the operation powerfull. And looke that in no operations thou use dry herbs, if thou canst procure green ones; but if necessity doe constrain thee to use dry; then remember to macerate them in their own water before thou use them. And also observe further that it is not alwaies necessary to make application to the part affected; but sometimes neer it, especially if the part be pained by consent, or by contagion of another part; for example if the stomack be the cause of the pain in the head or send any noisome fumes or vapours up unto it, then let the medicine called the Amulet be hung about the neck; but if the stomack be of it self diseased, then its best to make naked application, next now we will proceed to the Magnet that is to be used in this Art.



## C H A P. XXIII.

*Of the Magnet in this Art; the description of four, whereof two have hitherto been unknown to the world.*

**T**His is the profoundest secret in this Art, and of greatest use; for many things that seeme impossible in nature are easily by this accomplished. I need not a præambular recommendation thereof; for he that knowes any thing in this Art, must needs acknowledge that not onely we, but nature her selfe works magnetically in the greatest part of her sublime operations: though we be so cœcutiated that we perceive her not. But to our purpose, know then that I am not ignorant, that there may be divers magnets; all tending to one and the same end. I will set down first two principall ones, then adde a third most consonant to reason: and lastly a 4th found out by my owne experience. *Tentzelus*  
out

out of some of *Paracelsus* words hath made one not to be contemned. He took the ordure of a sound man, and dried it in a shady place ; for so it lost the stench and excrementitious moisture; a portion of the spirit aforesaid he kept, which he by a word apt & significant enough calls sulphur ; which being dried he kept for his use. And this matter or the preparation thereof cannot be denied; for a magnet so prepared doth copiously attract the spirits ; neither will we enviously deterre any one from the practice thereof because it is not of our invention. For the second, It is nothing else but dried mans flesh ; the which was a long time preserved & concealed closely by Doctor Flood, which as he said, being applied to the region of the heart, would so violently attract that it could not long be endured ; but it must be taken from the body of a man that dyes a violent death ; and if it be possible, whiles he is warm. But this being something difficult to obtain, I will for the third shew you a better, and to be had with no such cruelty. Take then the blood of a sound man or men, as much as thou canst get. It is not material whether

whether you take it, all at one time or at many; permit this blood to congeal, then pour off the water swimming aloft, and keep it; and when it is coagulated, dry it in the shade, and then irrigate and moisten it with the same water poured off it, and so dry it, doing so till the dry blood hath drunk up all the water, and then being dry, keep it for thy use. For the Fourth, which in a manner doth comprehend the whole body of man, Take therefore a great quantity of mans Ordure, but of a sound man, and with the urine of the same man bring it to the consistence of a Pulvice; add to it as much sweat as thou canst get, taken from sound bodies with linnen cloths or a sponge; put them altogether in a clean place in the shade till they be dry; then adde as much fresh blood to them, and incorporate them altogether, and set them to dry again; and if any water swim on the top, decant it, and keep it in a vessel very well shut; and when the aforesaid materials are dry, imbibe them again with this decanted water, and so dry it; and repeat this so often, till the mass have drunk up all the water. This Magnet thus prepared,  
keep

keep in a vessel very well closed up for thy use: And thus hast thou a Magnet of great effect, being the Epitome or *Compendium* of mans body.

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## CHAP. XXIV.

### *The use of the Magnet in this Art.*

**B**Efore we come to the use of the Magnet, you must understand that though the beames before spoken of doe alwayes flow from the body, yet there are some parts out of which they flow more copiously: And, in a word, they are the Emunctories, by which the body is as it were cleansed, and the spirit accompanying those superfluities (because those parts are naturally more porous and spongy) wandreth out more freely, finding a larger egress: Therefore for the use of the Magnet, apply it to the Emunctory of the place grieved, and procuring the Patient to sweat, which

which is best done by some diaphoretick Cordial fitting the disease) leave there the Magnet till it be impregnated with the vital spirit; then remove it and immediately use it, according to the precepts given in the Chapter of Transplantation; but be sure to doe it speedily, for feare the spirit be dissipated by some external and more powerful cause; for then Transplantation will be in vain attempted.

And if the Patient be not cured at the first, doe it againe, and so thou shalt have thy desired effect; and mark well that Chapter of Transplantation; for very strange and incredible secrets may thereby be brought to passe. Let not then ignorance reproach this Art; for if what hath been before delivered, be well and rightly understood, many rare experiments will easily be attained. And this shall be sufficient for the use of the Magnet.

## CHAP. XXV.

*Of the meanes whereby cures may be  
done in this Art without a Magnet.*

**I**Ndeed sometimes strange and admirable matters are in this Art performed, not onely with the Magnet; but many times they are with better success accomplished without it then with it; and that is when the thing it selfe that carries the spirit nakedly is applyed to another thing disposed to receive it; but this must be strictly regulated according to the precepts aforegiven; and for the most part here is required fermentation, that by meanes thereof the spirit being freed and loosed from its bonds, may more easily insinuate it selfe: And by these meanes, for the most part, particular



lar diseases are more happily cured, because the active beames doe more partake of the part whence they proceed. And experience confirms it, that the blood, because it is the seat and chariot of the vital spirit, if it be rightly, and according to Art used and applyed, cures the greatest, and almost all diseases of the body; and so by the excrements of the belly are all the diseases of the Intestines cured: And so by the urine those of the bladder and reines, and sometimes other diseases, because of the affinity it hath with the veines, liver, and stomach; so by the spittle that is coughed up may the diseases of the Lungs be cured, and by sweat the parts from whence it is taken may be helped: And so by the nails the diseases of the hands and feet; by the hair the diseases of the parts from whence it is taken; and finally by the blood all the diseases of the body as aforesaid. Note, that if all the things which belong to any part, be taken together, they will be the sooner and easier performed: We will therefore run over them all severally, but briefly, yet so that we shall not condemn the joyning of two or more of them together;  
but

but rather perswading so to doe, as being most beneficial, if the rules of Art be kept, followed, and observed.

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## CHAP. XXVI.

*And first of the Ordure or the Excrements of the back door.*

**B**Y these Excrements, we said a little before, are cured all the diseases of the Intestines; the body also may be purged, or brought into a flux; diseases of the fundament are both cured and procured, and many other things, which Experience will manifest. And when they are applyed, they cure old Ulcers, Carcinomata, Fistula's, &c. yea, which is concealed as a great secret, they may supply the place of *Unguentum Sympatheticum* without any great preparation; but you must understand they must be chosen from a sound man, and a strong body, lest the preparation hurt them that are weaker:

weaker : And by these *faeces* mixt with  
wholsome herbs, much good may be  
done by Transplantation ; and truly  
this may be some cause (together with  
the fresh Airs salubrity ) why Coun-  
try people are of a sounder constitu-  
tion, and live longer then Citizens ;  
for the Citizens permit and suffer their  
Excrements to putrefie in leists, or cast  
them into unwholsome places ; but the  
other Countrymen committing them to  
the earth , most commonly amongst  
wholsome herbs, and so by meanes of  
an occult Transplantation, lead their  
lives more free from diseases : And be-  
fore we have given a caveat to take heed  
of the excrements of diseased persons ;  
but now we doe here more particularly  
advise, that you be very careful not to  
vent your Excrements in places where  
diseased people doe theirs ; for much  
mischiefe may proceed thereby ; and  
likewise to avoid the smell also ; nay  
I have known one get the flux by going  
to the same stoole where a party had  
newly been that had that disease : Al-  
so take heed that you doe not your Ex-  
crements upon herbs that are maligne

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nane

nant, exulcerating, or violently purging; for hence many times, the cause being unknown, proceeds a dangerous dysentery, which, until those herbs be quite putrefied, will hardly yield to any Medicine: Finally, it is not safe to leave these Excrements in any place where thine enemies can come to them; for if he know but very common things (the which I dare not name for feare of instructing evil people) he may much prejudice thee, much more if he be an Artist; therefore be cautious, and wisely prevent these things, if thou respect thy health and safety. Thus much shall serve for the Excrements of the back door

## CHAP.

## CHAP. XXVI.

*Of the Urine.*

**U**Rine is an Excrement of the second Concoction, done in the Liver, or rather in the Veines, from whence by the emulgent veins it is sent to the reins, yet mixt with blood, out of which by the Urilters it is as it were percolated and strained, and so sent to the bladder, where also it abideth a while, and then is by its passage cast out: Hence it appears that the urine hath a great communion with most part of the body; for it hath great affinity with the Liver, Reines, and Bladder; for by these parts it passeth, and thereupon Physicians judge by the urine of the diseases of these parts; and moreover it hath no obscure consent with the whole body, having been once joyned with the blood; therefore the Hectick Feaver, a grievous disease of the whole body, is no way

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better

better cured then by the urine.

So whatsoever diseases are usual in this Art, may all be cured by the urine, though the better if there be other preparations particular.

Now as in the Chapter of the Ordure, so here it shall not be impertinent to adde some Cautions : And first take heed you use not to let your children pisse in the fire ; for it is a constant received opinion amongst Nurses, that by such meanes they get the Nephretick disease, or the stone and gravel. Secondly, that they doe not pisse upon sharp and venemous herbs, or such as by their occult quality doe violently proveke urine ; for from hence proceeds the exulceration of the Reines and Bladder ; neither would I willingly make water in a chamberpot where any man infected with any loathsome disease of those parts had made his water in before, or suffer my urine to ferment with his ; for to a weak body much hurt may come thereby, and to the sick as much good, nay health, if there be any specifical added against the disease ; therefore more safer by the urine of some beast fitting the disease may the cure



cure be effected, with the addition o  
fermentation, which ought to be don<sup>e</sup>  
in the bladder of a beast of that kinde<sup>s</sup>  
adding those things that have both th<sup>e</sup>  
signature of the disease and the member  
And so much for Urine.

## CHAP. XXVIII.

### *Of Sweat and insensible Transpiration.*

SWEAT is not onely an Excrement of  
the third Concoction, but it may also  
be as it were taken for the melting away  
of the whole body; for no otherwise  
doth the body tend to destruction then  
by resolution, caused either by natural  
or adventitious heat; for except every  
part should lose something of his sub-  
stance and greatnesse, the bodies of li-  
ving creatures would grow infinitely;  
for by continual nourishment there is  
always some thing added unto them;  
nay if this resolution were not, crea-  
tures would not desire nourishment at

all: Sweat therefore, and that which Physicians call insensible Transpiration, is not onely excrementitious, but carries with it the resolved particles of the body: Hence it comes, that in Magnetick or Diastatiack Physick, the sweat becomes of very great use; for by it marveilous wonders are performed, while diseases are as well caused as cured, passions both of the mind and body are changed and procured: By these a wise Physician may doe much good, and a poysoning witch may act much evil, and cause madnesse, anger, and overthrow all the goods of the mind, nay even cause death it selfe to ensue. This is that Devil, or familiar spirit, by which they are thought to have done wonders: Hence it is, as appears by their own confessions, that without this and the like excrements they could never hurt the bodies of any, nay the devil himselfe cannot constrain nature, who, if he doth wonders, he doth them onely by the application of actives to passives, and no otherwise; for though these poor silly deluded wretches (defiled with superstition, feigne many things, and mix much folly and lyes with

with the truth, through the devils delusions, which was also done by the Ancients, from whom they took their traditions, holding this opinion, that a Deity being present, their imaginations would operate more violently, and so all nature conspiring, the effect might be produced ) yet whatsoever they did, they did it naturally. For, as abovesaid, the Devil could not constrain nature; so I here say he cannot operate *supra naturam*, *sed in natura*; and no mervail if his works appear admirable to us, that in respect of him know nothing, who hath had the full knowledge and contemplation of Nature and her operations for this 5000. yeares and odde; besides his Angelical knowledge, the which he still retaines, so that by this natural knowledge it is easie for him, or his schollars that he instructs, to move the passions of the mind, to alter the habit of the body, and to confer diseases, seeing we in this Art with that small spark of knowledge can operate beyond expectation, even to admiration it selfe: But it is time to returne to our purpose. Well then, I say that by this insensible Transpiration, fixed in

in a body, or a subject fitting, all diseases of the body may be cured, whether they be radically fixed, as the Leprosie, Gout, French Pox; or meerly volatil, as Scabs, Morpew, and Scurf, and the like superficial and cutaneal diseases of the outmost parts; and truly without this sweat we can doe but little good in this Art: By this the He-ctick may be cured, the body may be long preserved strong and able; the passions of the mind may be stirred up, and as much good may hereby be done: So to prevent mischief, take these Cautions: It is not unknown that almost all infection flowes from this insensible Transpiration; for it being impregnated with much spirit, and holding it fast (according to the disposition thereof) it works violently; and therefore beware that we partake not of the sweat or exhalations of an unsound body, nor that we lie not in the sheets so impregnated, nor put on the clothes, stockings, gloves, or the like, of such unsound persons, but especially that we be not bed-fellowes with them: And here we may conjecture, nay be fully assured, that it is very wholesome in the Summer

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mer time to sleep, and lie upon sweet and wholsome herbs, as Rosemary, washed Sage, Thyme, Betony, Balme, &c. and to make beds for sick folks of such herbs that are good for them, according to their severall infirmities ; for from thence may by the body be exhaled excellent Contortatives : It is also good for weak bodies to use the company and garments of strong and able persons ; for from thence flow such spirits as will fortifie weak nature : But in no case let us permit our garments to be worne by diseased persons ; and that we cast not our cloaths impregnated with our sweat, into stinking and unwholsome places, nor let them come into the hands of evil disposed people ; for there is much ( though invisible ) matter occultly hid in them, of which *Paracelsus*, though obscurely, makes frequent mention of. And this shall serve our turn for insensible Transpiration.

CHAP.

## CHAP. XXIX.

*Of the Haires.*

**O**Ut of almost most parts of the body haires proceed and grow; and they are made, not onely of that dry and viscous excrements of the third Concoction, growing in the pores, which by addition of new matter grow in length, as some falsly imagine; but they take not the least part of their matter from the resolved parts, as appears by this experiment in this Diastatick Art. If thou wouldst encrease hair by meanes of a Willow tree, if thou suffer the medicine to continue longer then it ought, thou wilt bring a weaknesse upon the part from whence the hair was taken, which can be by no other means but because of the violence of the Medicine, the parts being resolved further then Nature can permit, are injured: adde to confirm this truth, that haires are known to grow long after death, when



when as there is no Concoction ; and therefore they must needs proceed from the body resolved , which resolutions are added to the haire by the vital spirit, which is still there remaining ; for by any other meanes this addition cannot be ; whence also our Assertion of the remaining spirit is confirmed ; and hence appears how great agreement haire have with the body ; and hereupon we use them as instruments in this Art : It is well known to many what strange things were effected by the Ancient *Magi* by the meanes of hair ; why may not the like now be done ? Report hath told us how Love hath been procured by meanes of hair burned in a candle Astrologically made ; which though I question not but it was mixed with a deale of superfluous and superstitious fopperies, yet I that ever was accustomed to reduce such operations within the confines and possibility of natural causes, do absolutely conclude that those superstitions were nothing but diabolical delusions , and nothing pertinent nor prevalent to the production of the effects : Likewise we have known many diseases (otherwise incurable)

nable) cured by haire, especially being taken from the parts affected, being duly putrefied, and mixed with things designed, and so implanted into Plants; so if the haire be taken from the principal E-munctories, no doubt, being well prepared, they will cure all, or most diseases: Then for advice, I would have you to be more careful, and not so carelessly to scatter your haire up and downe, which may doe much wrong, nor yet to burne them; for Experience will shew you that burning of them doth much impedit the growth; but bury them in some wholesome ground if they be any quantity, adding to them things good to strengthen the head, which will much conduce to your health.

## CHAP. XXX.

*Of the paring of the Nails  
and Teeth.*

**T**He Nailes as well as the Hairs have their matter from the Excrements of the third Concoction, separated from the nourishment proper to the bones and the more solid parts, and therefore they obtain the hardnesse we see, and they grow not but in their uttermost extremities; for the body doth not ver-ry plenteously exhale such matter as proceeds not but from the most compactest parts thereof: The Ancients have used the paring of the nails against some most rebellious diseases, because it is undeniable but that fixed diseases lie and lurk in the most fixed parts of the body; and therefore wise Antiquity used these, as we may also prescribe against Quartane Agues, Leprosies, Gout in the feet and hands, &c. and the like diseases;

diseases ; but we have altered the manner of their proceeding ; for they hang about Beasts or Fishes, and so let them goe alive, which seemes too raw to have any Transplantation effected ; therefore we advise, that some Specificks may be added, and that Fermentation may be used, the sooner and more effectually to make good our operations : And for the Teeth, you may also use as you doe the parings ; but they rather seem to have in them a prevention of cure ; for they are produced and made of a most solid strong substance, as we may see by them that have been long buried, whose teeth are sounder then any other bones ; and therefore they issue out but few spirits, and hardly multiplyable by Art ; yet because they last long sound, and alwayes send out some, though some small portion of the spirit, they are fit for durable effects, which require no great quantity of spirits. And here we will leave off concerning the nails and teeth, and proceed to the Spittle and Excrements of the Nose.

CHAP. XXXI.

*Of the Spittle and the Excrements  
of the Nose.*

**S**OME there are that make a threefold Spittle ; for either it falls, say they by distillation, from the head to the palat, or else is brought by coughing up from the Lungs ; or lastly, by nauseousnesse from the stomach, and so spit out at the mouth ; but indeed that which is vomited up, deserves not the name of spittle ; and that which comes from the Lungs, hath even the same original as that of the head ; for by distillation it slides from thence upon the lungs ; and being digested there a while, is at last spit out. I am not ignorant also, that sometimes from the lungs proceed blood and purulent matter, and these must be referred to the Chapter of Blood and Matter : But here we speak of Spittle, which is the crudest

deft part of the meat and drink which Nature cannot concoct into good and convenient nourishment, sent first from the ftomach to the head by vapors, and then diffilling again from the head to the inferiour parts, and fo sent out by the mouth, and called fpittle: Also ſometimes comes a wateriſh and undigefted matter, which is ſowriſh, and immediately proceeds from the ftomach to the mouth, which containeth ſome parts of corrupted nutriment, which ſome will have to be a ſpecies, and of the kinds of fpittle. All theſe, becauſe they have made ſome ſtay in the body, doe according to the former doctrine, carry ſome of the vital ſpirit with them; and therefore we may uſe them in ſome light diſeaſes, according to the portion of the ſpirit they hold: And ſo of the Excrements of the Noſe the ſame may be ſaid: But alwayes be mindful that thou uſe them to the diſeaſes of the part whence they come: And of this I advertiſe thee, that there is nothing that proceeds from the body more weak then theſe, or that holds leſſe ſpirit, which partly proceedeth from the little ſtay that they have made in the body partly



partly from the few places they have gone through, and partly from the indigestion; yet take some heed of them, if they be newly avoided, and the diseases be in those places (as of the other Excrements you were advised:) But more especially take heed of the coming from Epilepticks, and of the froth of a mad dog, or of one bitten by a mad dog; for here by violence of the disease the humours are thrust out infected: But by a due use thereof, according to this Art thou mayest overcome that contumacious and deplorable disease. And this may suffice for the Spitte and Excrements of the Nose.

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## CHAP. XXXII.

*Of Blood and putrefied matter.*

OMitting these many disputes concerning Blood, which makes not to our purpose; as of the original Circulation, &c. and the like, so far forth as

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doth

doth concerne this Art, I say that blood is the principal chariot of the Spirit: And if the spirit, as is said, be the bond by which the soule is tyed to the body, then where the spirit most resideth, there shall the soule most powerfully work: The blood then, if it so plentifully possesseth the spirits, and communicates them to the body, is certainly the fittest instrument to cure diseases, and to effectuate all the other operations that appertain to this Art; for in the blood the spirit is free, and not bound up, as elsewhere; therefore in the blood the spirit is soonest affected, because there it is naked; yet we must not immediately conclude that it may be taken and used straight as it comes from the body without any fermentation or putrefaction; for they are useful, and of great concernment: But this take heed that thou corrupt not the blood with too much fermentation; for so the spirit will be driven away, and nothing will be effectual that is therewith attempted: And that you may not be deceived in Fermentation, meditate well on this secret: Let the blood, with the most excellent parcels of the body,

ore spoken of, be joyned in a due proportion, & put into a natural vessel, well closed, and left or put under an hen to hatch in her broody time, and thou shalt have a Magnet, performing by a true Artift many miraculous secrets, nay even the coagulated masse will not differ much from the best of *Paracelsus Homunculo's*; yea, the oyle or liquor swimming about it, being mixed with the proper sweat, changed and metamorphoseth the mind of man, even, as may say, by the very touch.

Many more most rare and profound operations may be by blood performed, which are better concealed; then to the ignorant, wilful, and malicious world divulged. Follow Nature, and diligently mark her operations, and be acquainted with her footsteps, and sublime things will be facile unto thee. In the *interim* take these ensuing Cautions. After the blood is drawn, thou must be very carefull how thou usest it, for suddenly there may both good or hurt be done thereby: Some have thought it convenient to put it in the ground, which I also allow, so it be done in a clean place and mixt with wholesome herbs; for if

it should be buried in an unwholsome and infectious place, it may prejudice the body from whence it came: Some will give it to dogs or whelps which I dislike not; for it may perhaps transplant the disease, and cure it wholly, or at least help the Physician: But it would be far better it were given warme, but best of all being putrefied in a close vessel with a temperate heat: And indeed here I can hardly passe by the villany of some Empyricks, who with execrable boldnesse dare presume to give blood, yea the menstrual blood for a Philtre, not considering the ensuing mischiefs issuing from thence; for blood though never so pure, is an enemy to the stomack, and before it will be digested, is corrupted and turned into putrefactive matter; and then it must needs be extremely offensive and dangerous. Besides, here lieth not that loving force and vertue which they seek after; for there must be another manner of preparation before thou canst come to that; for it must be loosed, that the spirit may work more freely to incline the mind, and that because of the will ruling; so that there is a great force requisite, and the

the conspiring together of many causes, which they that are ignorant of can never attain the truth ; and so for want of true natural knowledge, and sound judgement, calumniate and vituperates the Art. And albeit the blood, of all other things in the body, contains the loosest and freest spirits ; yet being digested (experience hath taught us) it is more available , and operates more mightily in every respect : But here I doe foresee an Objection. It may be said , if the power of love lie in the blood ; then how happens it that ravenous beasts that doe so greedily drink blood, and so well digest it , are not brought to be in love with those things that they eat, the same reason being of the individual and the species ? I answer : First, in particular operations of the whole *species* to the *individuum*, or of one *individuum* to another, there is not the same reason. Secondly , they eat unprepared blood, which is not so powerful to change nature ; but it is most certain, that by blood duely fermented and prepared , any *individuum* may be reconciled to another ; as this dog to that hare ; this cat to that mouse ;

this lyon to that lamb, &c. Thirdly, the beast being filled with the commotion of an angry spirit, and retaining alwayes the nature thereof, doth rather incite ravenous beasts into rage, and whet them on to the destruction of others. And hence take this general observation, that it is altogether impossible and repugnant to the law of nature, by any preparation whatsoever, to procure love by meanes of blood that is violently shed: It is more likely by far to cause hatred; and therefore the Ancients in their Reconciliations never drank the blood of one anothers forehead-vein before perfect and undoubted amity appeared: And here note, that the salt of blood, if it be dissolved in the *Menstruum* of the world, and Philosophically handled, it is the most excellent medicine in the world. And as for matter, or putrefaction, which is nothing else but blood corrupted without the veines, or filled with rottenness, you may distill on, as of blood aforesaid, saying that it hath lost much of his spirits (which are in the sound blood) by its putrefaction; yet by meanes of it, ulcers and old sores may



may be cured with the Sympathetical unguent or water. Some will anoint the inside of a nutshell with Balsome, and then put the purulent or sanious matter into it, and so hang it up in the dry aire, and so cure ulcers. And here is to be noted, that this matter may be diversly considered, according as it is found in the body; for either it simply ariseth from blood by means of putrefaction, corrupting without the veines, as aforesaid; or else it ariseth from some venomous quality of some foule disease, as in the French Pox; or else it is infected with some simple diseased quality, as in the *Phthisis*; and from these (*experientia teste*) much prejudice may arise. But if thou intend by the Sympathetical water or unguent to cure any such ulcers, the extraneous qualities shew that there must be some *Alexipharmacum*, or Specificks added agreeing to the disease; for you must remember the qualities must be taken away before the ulcers can be cured: Of such things that are cast up by vomit we need not speak much; for we may think of them, as of other Excrements,

crements, using also the same Cautions; but if the Vomit proceed from Nature, and not procured by Physick, it will be more convenient for our purpose; yet if it be by Physick, it is not altogether unprofitable: But regard must be had to the quality of the vomitory Medicine; which if it be not contrary to the disease, must be corrected, and things signed added to it. And thus we have briefly, yet sufficiently handled the Theoretical and Practical Principles of this Art.

## CHAP. XXXIII.

Now because we have heretofore spoken of the necessary use of Signatures in this Art ; I hold it here very convenient briefly to adde something of signed Herbs and Plants, the more to illustrate the same : And we will begin then first with the Head.

**F**OR the diseases of the which, we <sup>Head.</sup> finde that Poppy doth something represent the head ; and thereupon we use the decoction thereof for many infirmities of the same.

Also Walnuts have the whole signature thereof.

Also the Sea-onyon called *Scilla*, the which is much commended in all Epilepsies.

The Mofse of Trees represent the Haires.  
haire

haire, whose decoction is effectual in the falling of the hair.

Maidenhaire likewise is much commended for making thick, fair, and curled locks.

So the Herb *Thapsia* is applauded much by *Avicenna* in the disease *Alopecia*.

Ears.

Next for the Eares; who is so stupid that doth not perceive the shells of Oysters to be their signature, and much by *Crollius* used against deafnesse?

Likewise *Asara baccha*, or Folefoot, the flowers whereof conserved, and so eaten, much availe the hearing and memory.

Eyes.

To the eyes is signed the Marigold, which helps the dimness.

So *Agrimony*, or wild Tansey, whose name is so called from helping the disease of the Eye called *Argema*; the nature of which disease is such, that if it be in the black of the eye it appeareth white, but being in the white of the eye sheweth red. Also *Anemone* or *Celandine*, also *Scabious*, both good, and signed for the eyes.

Nose.

So *Mentastrium Aquaticum*, whose leaf somewhat shapeth out the forme of the nose,

nose, the extract whereof is exceeding good for the smelling lost or decayed.

Likewise *Sedum minus*, or Prick-madam, being signed to the Gums, is very Gums: effectual in the Scurvy.

The receptacle of the seed of Hen-Teeth. bane, being the signature of the Teeth; therefore the oyle, or the juice expressed, or the decoction of the root with Arsmart boiled in vinegar, and being hot, to wash the teeth and gums, doth help the tooth-ach.

The Pine nut doth very well counterfeit the representation of the teeth called *incisores*; and thereupon we use the decoction of Pine-leaves or branches in vinegar, to assuage the paine of the Teeth.

The herb *Uvularia*, or Horstong; also the herb *Cervicaria*, both good for Throat. Gargarisms.

Who is ignorant of the herb Liver-wort, how nature hath signed it for the Liver. Liver-infirmities?

Also the Mushrome of the Oak or Beech-tree, the powder whereof sprinkled upon blood violently issuing at the nose or wounds, doth even after a miraculous manner stanch it.

The

Heart:

The Quince, Myrabblane, Pomecitron, Limmons, Orenses, all good and cordial, and signed to the heart.

Lungs.

To whom is Lungwort, called *Pulmonaria*, unknown for his signature? the decoction whereof is much available in all the impediments that doe in any wise appertain to the Lungs.

Paps.

Also for the evil affects of the breasts of women, the *Specula* (or eyes as I may term them) in the taile of a Peacock, as they give an exact signature and resemblance thereof; so physically used, prepared, and administred in drink, hath great vertue to heal the impediments thereof.

Spleen.

So the herb *Scolopendrium*, which the Apothecaries call *Ceterach*: And Hart-tongue, and Lupines, all very good for the diseases of the Spleen.

Stomach.

Gallingale, Ginger, and the leaves of Cyclamen, effectual.

Intestines

*Callamus aromaticus*, and *Cassia fistula*, of profitable use.

Bladder.

The herb *Alkekengi*, called Winter-cherries, signed to the Bladder, and of excellent vertue against the stone in the Bladder.

Also the bushy Tree called *Staphylo-*  
*dendros*,



*dendros*, which beareth cods like round bladders : So *Solanum* and *Collutea*, all effectual against the diseases of the bladder.

Likewise *Aron*, or Cuccowpintle, The Genitals. which some doe conceive to be the true  
*Satirion* of *Paracelsus*.

Also all the kinds of Dragon-wort, as *Dracunculus major*, the great Dragon-wort or Serpentine : So *Drancunculus minor*, lesse Dragon-wort, or speckled *Aron*; *Dracunculus palustris* water, or Marsh-dragon; *Dracunculus hortensis*, Tarragon, or biting Dragon-wort. Moreover *Beanés*, which by their flatuous quality are very provocative, and inciting lust, and therefore condemned and the use forbidden by *Pythagoras* to his followers : Also the meal of Beans being made a Pultice, and applyed, is good for the inflation of the Genitals.

So the *Acorne* hath the signature of the *Preputium*.

All Bulbous Roots, but especially *Gandergoose* or *Dogstones* : So *Satirion*, and that kind thereof called *Tragorchis* : So *Satirion Erythronium* : So the *Leek*, all inciting and provoking lust. Testicles.

*Ari-*

Matrix.

*Aristolochia rotunda* : So Mace including the Nutmeg, as the womb incloseth the Embryon.

Savine hath the signature of the veins of the Matrix, and therefore dissolves the tartarous humour thereof.

Reins.

Purslane is properly signed to the Reins, and their peculiar diseases.

Backbone

*Filix femina*, or the female Fern, agreeth with the signature of *Spina dorsi*, which manifestly representeth the effigies thereof.

Bones.

That gravelly stone called *Ossifana*, seu *lapis sabulosus*, found about *Spira* and *Darmstad*, doth wonderfully operate in the conglutination of broken bones by his magnetick signature.

Nerves &amp; Veins.

Plantane hath the whole signature of the veins and nerves of the hands and feet : Also Savine is signed to the Veines.

Pores of the skin.

Hypericon, or *St. Johns wort*, with its perforated leaves, is good for obstructions and evil sweats of the Pores.

Hands.

*Palma Christi*, and the Fig-leaves are signed thereto, and are available against the articular impediments. And this shall suffice for a taste of the signatures and signed herbs to the aforementioned particular parts of the body.

We

We will yet for some further satisfaction adde the signatures of the diseases, and demonstrate what herbs are signed to some peculiar diseases.

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CHAP. XXXIV.

*And first of the Apoplexy.*

**T**HE Lilly of the Valley, whose Apoplexy Flowers doe hang like drops, is of great use in this disease: So the Carpstone, being of a halfe-moon forme, is herein commended.

As the Chrystal, Flint, *lapis Citrinus* and *Judaicus*, *Lincis*, and all which drive out the stone, are Magically signed. Stone.

So Saxifrage Roots, and *Calculus Microcosmi*, *Lithospermon*: *Lachryma Jobbeae*; *fructus Alkekengi* & *Ononidis*; and many more things that have their magnetic signatures.

*Lunaria*, which *Carrichter* affirmed Cancers, that he cured all the Cancers of the Breasts

Breasts thereby. And *Ros Solis*, &c.

Collick.

*Convolvulus*, or withwind and *Anguilla*, &c.

Dysentery

*Acorus Aquaticus*, having a yellow root, and digged up in *May*, is a most singular Amulet, being appensed on the region of the belly; for it hath both the colour and signature of the Excrements.

Erisipila's

*Oxylapathum*, the seed whereof is most efficacious, being decocted and drunk.

Also the Chelchotar of Vitriol strongly calcined and dissolved in Plantane water, and outwardly applied.

Epilepsie.

*Viscus Quercinus*: and Piony seeds. *Paracelsus* commends a sparrow in the Falling Sicknesse, &c.

Excre-  
scences.

Agarick, and such Excreffences of trees, which grow upon the boughs and leaſs above the natural order, doe heale these turbercula's.

Exanthe-  
mato.

Rapeſeed and Lentils are very effectuall, and ſigned both for the ſmall Pox.

Ficus ani.

The herb *Scrofularia*, either the decoction uſed, or hanged for an Amulet about the oriſice of the ſtomach, is excellent in this diſeaſe,

*Juncus Aquaticus* hath its signature; and therefore the salt thereof artificially extracted, and given inwardly and applied outwardly, is a sure remedy. Fistula's.

In Ruptures and Hernia's you will finde very prevalent the Root of Aron, Hernia's. and Oak-apples gathered in May, and and Ruptures. hanged in glasses in the Sun till they convert to a liquor, and so anoint the Hernia's. And it is observable, that all creatures that extend & contract themselves, are Magically signed for these impediments: as the Tortoise, whose calcined powder doth much availe; also the *Proboscis*, on inour Eleph ant.

Red Sanders boiled in Tent, or stiptick Flux of red wine, doth stay them mightily: So Blood, the root of Tormentil: Also the Hæmatite Cornelian Coral, if any of them be held in the hand.

Especially calcined Vitriol of a blood colour, wonderfully stayeth blood out of the breast or head, &c.

The downy substance of woolly herbs Hemorro- and plants doe by an occult sympathy stay Hemorrhoids, or Pyles so cal- ids. led.

Dropfic.

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*Medicina Magica,*

The Bryony root hath the signature of this : The Extract whereof doth draw forth the water ; so doth *Radix Michæacæ*.

Yellow  
Jaundice.

Saffron, and Celandine, and *radix Cucurme*, many other the like, &c.

Leprosie.

The flesh of Vipers prepared, doth much conduce to this disease.

The Strawberry hath the signature of this infirmity ; and therefore the distilled water thereof doth make pale a red, pimpled and leprous face ; whereupon *Raymund Lully in libro de quinta essentia* highly commend the use of *Strawberries* steeped in spirit of Wine.

Plurific.

*Carduus Benedictus* by his pricking leaves sheweth his signature to this disease ; so doth *Hippoglossum* or Horse-tongue ; and so doth *Consolida Regalis*, wilde Cummin, conduce properly hereto.

Phantas-  
ma's.

*Hypericon*, or *St. Johns Wort*, is mighty prevalent in obrunding Phantasms, the name denoting the verue *ἐπὶ εἰκόνας*, (i.e.) *super imagines & spectra dominium habens*. Likewise the Latines call it *fuga demonum*. Also *Antirrhinum* hath potency, &c,

Arch-



Archangel, which bruised and put Panaritica, upon the disease of the loose skin at the root of the nails, presently cures.

A Toad is signed hereto, and a Liz-Plague. zard extracts the Eschar of the Carbuncle : And so is the Tubers, or Mushrooms of an Oak, either new, or powdered, and put upon, doth operate effectually, &c.

The herb *Scorfularia*, or dead nettle, Kings evil is properly hereto signed : and the Fig, which swelleth like it.

The Mulberry, whose juyce, and Squina- also the leaves, and the juyce of them, cy. is very efficacious for gargarization in this impediment, &c.

The Snail is signed hereto, and efficacious herein, &c.

} The Herb Arsmart is hereto signed.

Stripes  
black and  
blue.  
Urine.  
retained.

The *Medulla* in the concavity of a goose-quill, dried and pounded, and given in wine, extremely driveth forth the urine retained.

Also the soule of an herring, as the vulgar call it, powdered and given, hath the same effect.

Poyson  
& venom.

*Dracunculus minor*, or speckled Aaron, which by an occult and sympathetical quality in nature doth appear out of the Earth as soon as any serpent begins to creep abroad; for till that appeareth above the ground, no Adder, Snake venomous, or Serpent will be seen, premonishing us as it were to beware of them. *Eisforta* is also effectual for the biting of vipers or serpents. And all such Plants that have the speckles or marks like to the skin of adders, &c. are found to be signed by nature against their poysons and venoms.

Wounds.

Hydropiper being signed naturally, as by the bloody spots is demonstrated that appear upon the leaves, which cures new wounds, &c.

And also Hypericon being perforated as it were with a needle, is profitable to all the external and internal imperfections of the skin.

And so *Millefolium*, and Betony, and all perforated Plants, have their signatures and prevailing potencies in wounds.

He that desireth further instruction in these signatures, and more ample use thereof,

thereof, must acquaint himselfe with Paracelsus, or at leastwise with *Oswaldus Crollius* in the latter end of his *Basilica Chymica*, as afore, is advised where he may receive more ample satisfaction and judicious instruction. And this shall suffice for the present concerning this Art.

*Ne nimium Boltone precor, precor, Artis  
amice;*

*Quod prius est dictum sit dictum sat sa-  
pienti.*

*Nam jam summa procul villarum fulmi-  
na fumant,*

*Majoresq; cadunt altis de montibus um-  
bræ.*

*Vive, vale Lector; siquid scis rectius Ar-  
tis*

*Candidus imperti : si non, his utere me-  
cum.*

*FINIS.*

Reader, *These Books following* are printed for Nat. Brook,  
and are to be sold at his shop at the  
Angel in Cornhill.

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